



THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING

**Protestants Search
For Unity**

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**Your Future For
Fifty Cents**

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These "Right to Work" Laws

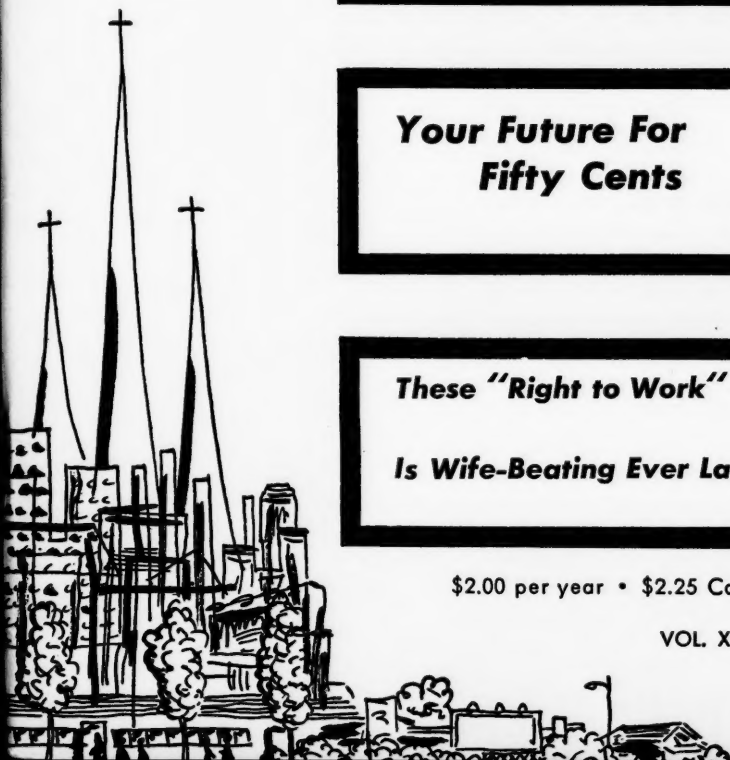
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THE Liguorian

a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

These "Right to Work" Laws

Good union men in thirty-one states should take a lesson from what has happened in the other seventeen states of the union. Damaging blows have been struck at the cause of unions and the living wages for which they bargain.

Donald F. Miller

IN July of this year, Louisiana became the seventeenth state in the Union to pass a so-called "right to work" law. In so doing it joined most of the southern states (Virginia, Texas, Arkansas, Alabama, Georgia, Florida, Tennessee, North Carolina and South Carolina) and a few middle and far western states (Iowa, North Dakota, South Dakota, Nebraska, Arizona and Nevada). In so doing, it has also, we believe, used an attractive but deceptive phrase to put across an enactment that may set back the lot of the workman in America almost fifty years.

Stripped of its legal repetitions and unnecessary verbiage, the "right to work" bill passed by the Louisiana legislature (similar to those of the other states above named) simply makes illegal any agreement on the part of any employer and his employees whereby a man has to be or become a member of a union to work for the employer. In short, it outlaws all forms of the closed or union shop. It states that it does not intend to deny or abridge the right of employees to join

a union and bargain collectively with an employer. But it leaves the employer free to hire as many non-union, non-bargaining workers as he pleases. It requires little imagination to foresee how pointless and ineffective collective bargaining may become under such a law.

It is important that all who are interested in the welfare of America, and all who are convinced that Christian principles must be applied to social problems, be made aware of how these "right to work" laws got enough support to be passed, and of why, from the standpoint of principle, both moral and economic, they are bad laws.

1.

Two factors have contributed to the passage of "right to work" laws in seventeen states. The first has been a ceaseless campaign for such laws on the part of employers; the second has been the abuses of which unions, and especially bad union leaders, have been guilty.

For many years powerful employer groups (The National Association of

Manufacturers, the United States Chamber of Commerce, and many subsidiary and allied groups) have been searching for a popular formula which, while seeming to promise much to the workingman, would at the same time drive a wedge into the power of unions to maintain decent standards of living for the same workingman.

In the year 1950, for example, the board of directors of the National Association of Manufacturers adopted a resolution calling upon the clergy of the nation to help them "preserve the spiritual values inherent in the American way of life, and in perpetuating the sanctity of the individual in our American, free, competitive, individual enterprise system." What did this "sanctity of the individual" mean to the N.A.M.? It meant two things. It meant that the individual employer could do no wrong, and should not be harassed by restricting laws in the conduct of his business. But it also meant that the individual workingman should be freed from the authority of unions. Some publicity genius translated this definition of the sanctity of the individual workingman into "his right to work without joining a union." This was shortened into the slogan "the right to work," and propaganda began to flood the country demanding that the right be recognized by law.

It can hardly be doubted, indeed we doubt that the N.A.M. would even trouble to deny, that it lent all its powerful resources of influence, money and propaganda to instigate and lobby for the "right to work" bills that have already passed in seventeen states.

2.

But some of the unions themselves are not without responsibility and blame for what has happened to hamstring their effectiveness. These have laid themselves wide open for some re-

strictive action, and it is a shame that the good responsible unions will have to suffer for their sins. When we speak of unions here, we mean both union leaders and rank-and-file union members. The former can be bad only through the sufferance or the apathy or the connivance of the latter.

These evils of which some unions have been guilty in no way lessen the force of the principle that the organization of workingmen into unions is not only good but even necessary for their protection today. The evils are not, as Westbrook Pegler likes to say, bound up with the very essence and origin of unionism. On the contrary, good, strong unions are today the only answer to the exploitation of labor practiced by employers yesterday, i.e., as recently as thirty to forty years ago; and they are the only possible bridge toward the peaceful and universal co-operation of capital and labor that is to be hoped for in the future.

Nor should the evils of which some unions have been guilty blind anyone to the facts that great gains for the laboring classes have been achieved through unions and that many of the unions in the United States today are led and directed by high-principled, thoroughly American, indisputably Christian men. As is true in so many other fields, so in the matter of unions; the good are taken for granted and go about doing their job without often making the news; the bad hit the headlines often and start stories that travel from mouth to mouth with resulting harm to both good and bad.

For all that, there is no question that the evil actions of some union leaders have not only made it easy for pressure groups of employers to put across so-called "right to work" bills, but have even alienated some of the workingmen themselves from the only

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thing that can give them adequate economic protection today. Nobody needs to tell us that some local unions are represented by underworld characters, by conscienceless racketeers, by irresponsible drunkards. Nobody has to call our attention to the fact that wildcat and unjustifiable strikes are sometimes called by such leaders that do more harm than good to everybody concerned except the roughneck who profits by the power he has won for himself. We are not lacking in information concerning shakedowns, bribes, violence and thuggery used by some local union leaders to attain their ends.

These things, we repeat, do not nullify the importance and necessity of unions for workingmen, any more than an embezzling banker is an argument for destroying the institution of banking. But they do give the opponents of unionism, who are numerous and powerful, ample ammunition for their propaganda, and they do create waves of popular opposition to all unions. It is thus that they have contributed to the passage of the bad legislation called "right to work" bills. And this fact should inspire every decent union man in the country to ask himself whether he has done all that he can to keep his own union morally upright and responsibly led and directed.

3.

When all this has been said and duly taken into consideration, it can be shown why the so-called "right to work" laws are a tragic setback for the workingmen of America. In a local situation they may serve one good purpose. When a worker finds that a local plant or industry has been taken over by a union with communistic or racketeering leaders, and he needs a job in that plant but feels bound in conscience not to support the badly led union, he will be protected by law (in

the "right to work" states) in seeking and holding a job in that plant without belonging to the union. But this advantage is far offset by the universal weakening of the bargaining power of good unions that will be the chief result of the "right to work" laws.

What is the real meaning and intent of the "right to work" laws? What real right do they give to workingmen, and what advantage do they give to employers? These are the questions that must be answered if the laws are rightly to be assayed.

First, as to the workingman.

The "right to work" laws give him the "right" to bargain alone and by himself with an employer. They assure him that, even though a plant in which he wants a job has been one hundred per cent organized by a CIO or AFL local union, he may apply for a job in that plant and accept whatever the employer wants to pay him as wages without joining the union. So they relieve him of any possible obligation of paying dues to a union; but they permit him to give as much money as his union dues might have been, and much more, to the employer by letting him bargain for less than a living wage and less than the union scale.

These laws also give to non-union workingmen the right to compete for jobs against workers who have achieved at least something of a living wage through collective bargaining. Let no one think that employers will never be open to the allure of such competition. Let no one think that ways will not be found of getting rid of high-salaried union men when there are plenty of non-union men around who will work for far less than the scale the union has attained. In a tight labor market, yes, the employer may pay non-union men well to attract them from other plants. But when there are

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lay-offs, as inevitably there are, does anyone think the union men will be called back to their jobs when times pick up and a full force of employees is needed again? Not if there is a line-up of refugees from foreign countries, and down-at-the-heel drifters looking for jobs and willing to work for *anything*.

These laws also give the non-union man the right to compete against his fellow non-union men. There is nothing in the laws that says that an employer may not oust from his job one non-union man in favor of another who is willing to work for less wages. And with competition among manufacturers such as it is, making it the aim of each one to reduce costs of production as much as possible, we can actually foresee the sixty-dollar a week man being replaced by the fifty-dollar a week man, and the fifty by the forty and so on to human and moral absurdity.

Second, as to the employer.

The "right to work" laws free him from the only check on greed, and the only effective instrumentality toward the paying of living wages in our day. The philosophy of the National Association of Manufacturers as enunciated in its booklet, *Industry Speaks*, nowhere refers to or admits of the right of workmen to a living wage as that

has been stressed and defined by the Popes and by Catholic social philosophy. Unions, and especially union shops, have alone been able to raise standards of wages toward the "living" scale. But where the "right to work" laws are in force, the employer no longer has to worry about union shops. Watch how quickly many a shop will be de-unionized entirely in states where employers can bargain separately with individual men. And watch what will happen to the scale of wages.

By no means do we say that all employers will use the new freedom they have been granted by the "right to work" laws to lower standards of wages at once. Many, we know, solid Americans and good Christians that they are, will try never to use unjustly or unfairly the tremendous advantage over labor that such laws give to them. But the problem of competition is bound to catch up with them; and when their competitors reduce production costs by hiring the un-unionized free-booters of labor, they will either have to do the same or go out of business.

So we suggest a new name, and the right name, for the so-called "right to work" laws. They are truly "kill the unions" — "kill collective bargaining" — "kill the living wage" laws.

Captive Lady

Fiesta processions in the Philippines are always carried out with much fervor and abandon. On one occasion the townsfolk of Navotas were carrying the statue of the Blessed Virgin in triumph through the streets and became a little too enthusiastic as they passed the city hall where some of the commissioners were in session.

Annoyed by the din, but unable to put such a large crowd in the prison, the anti-Catholic officials arrested the statue instead, calling the Blessed Mother a disturber of the peace. The townsfolk now love her all the more, but now under the title of "Our Lady of the Jail."

Protestants Search for Unity

It is sad to behold Protestants gathering from all over the world to discuss how they can have unity amongst themselves. The only way is so simple, yet so studiously avoided.

James J. Higgins

MUCH in the news this summer was the meeting of the World Council of Churches at Evanston, Ill. This is a loosely knit international federation of some one hundred and sixty Protestant (and some Orthodox) groups, and its objective is unity amongst Christians, all Christians, all over the globe. Whence the term "ecumenical" for this movement, this being a Greek word meaning that which relates to the whole habitable earth. In fact, the World Council's review is called the Ecumenical Review.

The World Council is the fruit of the joint efforts of two older crusades for Christian unity (among Protestants). One of these, the "Life and Work" movement, seeks to unite Protestants on the plane of action, especially in the field of social and international morality. Differences in Protestant belief and church organization are put to one side as non-essential, the only essential being a faith in Christ. And this faith in Christ need not be a clear faith in His divinity. (All that the Stockholm conference of this movement could agree on was that Christ is Captain and Leader of our souls.)

The other unity movement, called "Faith and Order," is more theological

in that it attempts "to register the apparent level of fundamental agreement within the conference and the grave points of disagreement remaining; also to suggest certain lines of thought which may in the future tend to a fuller measure of agreement." (Preamble of Report, Lausanne Conference, 1927) As for the term "ecumenical," which has become almost synonymous with the World Council of Churches, it has taken on a specialized meaning: seeing the impossibility of doctrinal agreement, Protestantism seeks a unity which does not repudiate the denominations; rather it regards them as legitimate expressions of the Christian spirit. The meetings, such as that at Evanston, hope to come up with a reasonable explanation of how Protestants can have a "Oneness in Christ, Disunity as Churches" (the motto of the Evanston gathering).

For almost three centuries the outstanding characteristic of Protestantism was a clamorous disunity. Protestants accepted disunity among Christians as normal, almost as if Christ's prayer for unity in the seventeenth chapter of St. John had never been uttered. In fact, some affected not only complacency but a high regard for their divided

state. In the words of the great Protestant historian and theologian, Harnack, "If it is objected you are divided, we reply, it is true; we would not have it otherwise. We desire more of liberty, more of individualism in belief and expression." What has happened to work a change of mind, setting Protestants to the task of discovering or achieving some kind of unity?

The causes are varied. On the intellectual plane, the sectarian theologies proved to be driftwood creations, the products of individual temperaments or the reaction of a people to a particular set of historical circumstances. As such, they were largely swept away by the flood of rationalism and modernism. This led, on the part of those who were still attached to the name of Christian, to the raising of the ideal of a united Christian fellowship. A man might languish at the call to be a Methodist or Lutheran or any other sectarian but rally to the cry of Christian.

On other levels, in the arena of practical life, Protestantism, because of its weakening disunity, felt at a disadvantage in any trial of strength with the atheistic international. Moreover, Protestantism, despite repeated assurances from their own prophets and from anti-Christian oracles as well, to the effect that Rome was dead, or dying, could not hide from itself the prestige and vitality of the Catholic Church, and this prestige and vitality, it rightly discerned, was due in great part to its unity.

Its missionaries, however, played the chief role in arousing Protestantism to the need of unity, and in keeping Protestants at the task of achieving some kind of unity. When Protestantism moved into the mission field in the nineteenth century, preaching a Christ divided against Himself, it was a scan-

dal to the natives and to the missionaries themselves a piece of paralyzing folly.

This matter of achieving unity amongst Protestants, however ardently and understandably unity is desired, is bound up with insuperable difficulties.

Historically, Protestantism was born of the spirit of disunion, of revolt against the One Catholic Church. Ideologically, it is dedicated to further disunion. For its life-spirit, its formal principle, that which makes Protestantism what it is, is a source of constant disunion. If every one has the right to interpret Sacred Scripture as he believes the Spirit leads him, this makes for as many Protestant sects as there are Protestants. And it denies to any society left and commissioned by Christ the right and role of speaking authoritatively in Christ's name.

This brings up what is called the problem of the Church. What, in Christ's will and plan, was the function of the Christian community, the Church? Did He found a society and endow it with the right and power to teach and sanctify and govern with His authority? Or did He simply set in motion a religious impulse, in the interest of conserving which later Christians banded together? Although it has rediscovered the Church in the New Testament, and has an uneasy suspicion that a feeble fellowship does not quite measure up to the unity of the Church or Christian community as portrayed there, Protestantism can neither give a sure answer to the problem or questions, what is the Church in the will of Christ? — is it from Christ or simply from Christians? — nor can Protestantism will and work its way into such unity as the New Testament Church had. And this is so for two reasons.

First, without ceasing to be Protes-

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tantism, it cannot assign any important role as an agency of salvation to the Church. For Protestantism is tied to the reformers' subjective idea of justification. Man is saved simply and solely by faith in Christ, or by an internal experience of God's predestination. If there is any external, objective means of salvation, it is the Bible. The Church is simply an invisible collection of those who believe (according to Luther) or who are predestined (according to Calvin).

If the Church of Christ's stupendous promise is only this invisible aggregation of the just or elect, it is difficult to see, first, why there should be any compelling reason to sweat and strain after visible unity, for if Christ did not found a visible society, He did not will visible unity. For unity is not something found by itself; it is a property of some substance, guarding the oneness of that substance and marking it off from every other entity. Secondly, in such a theory of the Church, what kind or measure of unity is to be striven for? For if the Church is not from Christ, the measure and nature of its unity is not discernible from Christ's will either.

The problem or question of the Church must wait on the answer to a previous question, who is Christ? whose Son is He? As the Lund meeting of the last "Faith and Order" conference said: "But what do you say I am also determines the answer to what is the Church." The World Council of Churches may say with desperate fervor, Christ the Hope of the world. But the world has the right to ask, who is Christ, whose Son is He? It is a question to which Protestantism can give, unhappily, no clear, complete and unequivocal answer. Is He true God, as well as true man, consubstantial with the Father and the Holy Ghost? Or only the Hebrew sage of J. J. Rous-

seau? Only the Captain and Leader of our souls, the only formula that the Stockholm meeting of a "Life and Work" conference could agree upon?

These two problems, what is the Church, and who is Christ, remaining unresolved, Protestantism can only wander aimlessly in what an unfriendly (Protestant) critic has termed "the theological fogbank that will descend on Evanston."

It will be of interest and profit to consider the answer the Catholic Church gives to these grave questions, who is Christ, and what is the Church, according to His will. From the answers to these questions emerges the kind of unity Christ willed His Church to enjoy.

With St. Peter, the Rock on whom Christ promised to build His Church, the Catholic Church, over whom the successors of St. Peter have ruled for nearly two thousand years, has constantly and heroically affirmed the full and true divinity of Christ. If there are non-Catholics who treasure this truth, Christ is true God, let them reflect that it is the Catholic Church that has preserved this truth through the centuries. Let them reflect further that Protestantism, as such, cannot preserve this truth, or any truth. For Protestantism asserts for each individual the right to draw from Sacred Scripture what the individual feels drawn to believe. If he does not feel drawn to believe, from his reading of the Scripture, the truth that Christ is truly divine, he is just as good a Protestant as his neighbor who draws from the Scripture the impression that Christ is truly divine.

And what of the problem of the Church? Is the Church simply a voluntary grouping of like minded people, or is it the agency of salvation set up by Christ?

The New Testament presents us

with a Christian community that is a Church, a separate religious society. It had all the essentials of a society, for it was made up of a number of men, the Apostles and those who were "added to the Church," as on the occasion of their first public preaching. These members sought a common objective; they were all united in the work for which the Father had sent the Son, which task the Son had given to the Church. "As the Father hath sent me, so I send you." It was the restoration of mankind to that more than natural life which our father Adam had lost by his rebellion. The means to be used were the means that the second Adam instituted. And they were all bound together by the authority of the Apostles set by Christ as rulers and guides.

Again, the New Testament shows us Christ as Founder of this society. What else but Founder of the society are you going to call Him who gives the four essentials of a society? It is Christ Himself who called the first members of the society, thus giving, as it were, the raw material of the Church. It is Christ who announces and sets the object to be attained by the Church, the sanctification of souls. It is He who gives the doctrine to be believed, the means to be used by mankind, the commandments and sacred rites, if it would be reunited to the Father. It is Christ who fashioned the government of this society, for the Apostles were not selected by the people nor self-appointed, but received their commission from Christ. The Church is from Christ, then, and necessary to man because of Christ's will.

Not only does the New Testament present us with a Church. It is equally, if not more significant, that the Church presents us with the New Testament. By this turn of phrase I wish to call attention to the fact that the Church is

the proper and immediate fruit of Christ's life and work. The Church came into existence before a word of the New Testament was written, and is the agency by which the New Testament came to be, for who can know what is inspired or not inspired of God, unless the Church decide? It is part of the mission entrusted to the Church by Christ to teach the doctrine of Christ. And in partial fulfillment of this task the Church wrote the New Testament.

Focusing our attention on the mission of Christ, we gain an insight into the inadequacy of any concept of the Church which regards it, according to Christ's will, as only or chiefly an invisible entity. And we see, from the mission of Christ, what kind of unity the Church of Christ must have.

Christ as Messias was to be prophet (or teacher), priest and king. This is what the Old Testament prepares us to see in the Messias. This is the mission He received from the Father, which in turn, He gave to His Church. In this sense, also, the Lund report of the "Faith and Order" movement is perfectly true: "But what do you say I am also determines the answer to the question, what is the Church."

Only a visible society, visible as the God-Man who worked our salvation, visible as the race for whom He died, can fulfill the mission of Christ. And in its role of prophet (or teacher) the Church of Christ must have unity of faith or doctrine. For the Son taught only the doctrine He received from the Father. Is God to be made the author of contradictions, confusions and worse? Unity of worship follows from unity of belief. For mankind can come to the Father only through the Son. And He has left to His Church the perfect means of union with the Godhead, which is the function of priesthood, in the continuing sacrifice where-

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in mankind, united to its Head, Christ, offers the immolation of Christ again and again, according to the will and instruction of Christ: "Do this in remembrance of Me." Unity of government the Church must have if it is to continue Christ's work and His Messianic function of King. For what kingdom can stand divided against itself?

"And not only for them (his disciples and Apostles) do I pray," said Christ, in the 17th chapter of St. John, "but for them also who through their word shall believe in Me; that they all may be one, as Thou Father in Me and I in Thee; that they may also be one in Us, that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me, I have given to them; that they may be one, as We also are one: I in them and Thou in Me; that they may be made perfect in one."

Here Christ prays that succeeding ages may hear the Apostles and their legitimate successors, and be so closely joined to their rule and teaching as to make one body, one social group whose unity could be compared to the unity of Himself with the Father, a unity that would shine forth for the world to see, and seeing, be led to belief in Him. It was to be real, organic union, not a polite, tired agreement to disagree, and was to begin with the times of the Apostles and continue till the end of time.

This last truth prompts the observation that the search for Christian unity must realize that if Christ could not give unity to the Church He founded, efforts to restore unity are much like efforts to put Humpty Dumpty back together again — hopeless and pointless. Our faith in a Messiah, in His divine origin, would grow dim indeed, if He could not preserve unity in the society He founded to continue His mission.

Pointless, again, is the search for Christian unity when we realize that the One Holy Catholic and Apostolic Church, built on the Rock that is Peter, has kept the unity of faith and worship under one rule. And our faith in Christ, far from being dimmed, is heightened by the centuries which reveal the standing miracle of His Church. Its catholic unity alone is a sufficient motive of credibility. And while others strive to achieve that unity which the Church of Christ, by His merits, has always preserved, we make our own the prayer of Pope Pius XII: "May they, then, enter into the Catholic unity, and united with us in the organic oneness of the Body of Jesus Christ, may they hasten to the one Head in the society of glorious love. With persevering prayer to the Spirit of love and truth, we wait for them with open arms to return not to a stranger's house, but to their own, their Father's house."

With A Needle

Among the examples of religious ignorance found among young people today, *Information* quotes the following by Cardinal Griffin.

A young couple came to the priest to arrange about their marriage, the man a Catholic, the girl a non-Catholic. When the priest asked the young lady if she had been baptized, she looked at him with a bewildered expression on her face.

"Have you been christened?" he asked.

"I don't know for sure," she replied, "but I have some marks on my arm."



For Wives and Husbands Only

Donald F. Miller

Is Wife-Beating Ever Lawful?

Problem: The wife is subject to the just authority of her husband and must obey him in all things pertaining to that just authority. Does this permit a God-fearing husband to whip his wilfully disobedient wife (as a good father would chastise a wayward child) if he sincerely believes it would promote a holier marriage?

Solution: The just authority of a husband over his wife has very definite limitations. It is his right to decide how to make a living for his family, where the family should live in order that he may the better fulfill his obligation of supporting it, and such things as pertain to the spiritual, moral and material well-being of the family. But even in these matters in which he possesses authority, a Christian husband and father will not be domineering over his wife; he will look upon her and treat her as a partner in directing and raising his family; he will even sometimes give in to the views and desires of his wife when he sees that more is to be gained by that than by demanding that his own every wish be followed. The wife should remember that, according to God's will, the husband is the head of the house, but the husband should while retaining his authority, try to make a complete partner out of his wife.

Against this background it should be evident that a husband should never call on his authority as a reason for inflicting corporal punishment on his wife. There is no parallel between the right and duty of a father to punish his children and that of a husband to punish his wife. Corporal punishment may at times help children to recognize moral evil, which their minds could not as yet otherwise grasp. But such punishment inflicted on an adult woman would accomplish nothing other than to create bitterness and to kill love in the heart of a wife. Even in the case in which a wife seems to have become hopelessly selfish and irresponsible, the situation would not be improved by the husband's resorting to corporal punishment.

Therefore no "God-fearing husband" would even think for a moment, much less seriously believe, that he could promote a holier and happier marriage between himself and his wife by raising his hand against her. Even though he is the head of the family, he is bound to love his wife "as his own flesh," and the first sign of that love must be respect for her person as a woman and his wife. Any physical hurt inflicted on her marks the end of respect and the death of love.

Queen of The Jews

Arthur J. Klyber

A Jew who is a Catholic priest pleads with his people to put away the false and calumnious ideas of Jesus and Mary that have been made up for them, and to accept the former as their Saviour and the latter as their mother.

THE writer of a pamphlet soon to be published under the above title, is a Jew who has been a priest since 1932. In his first two pamphlets he tried to answer sympathetically as well as intelligently such questions as: "Why don't Jews believe in Jesus? Can they believe in Him? Did any Jews believe in Him? How many? Was Jesus a good Jew? Did Jews or Romans crucify Jesus? Is the history of that crucifixion anti-semitic? Is there a God? Did Jesus claim to be God? Did He really rise from the dead? Are the Gospels Jewish histories? Are Christians allowed to hate and persecute Jews?"

The forthcoming pamphlet, "Queen of the Jews," speaks about a most remarkable woman whose Hebrew name was Miriam, but who is called Mary by English-speaking people. Why tell about this woman in particular? Because her name falls with reverence from the lips of more than half the world's population; and because this

woman never surrendered her Jewish religion; never called herself anything but a Jew.

What Jew would not feel a keen joy upon reflecting that a Jewish virgin has been praised in Jewish prophecy and in its fulfillment, inconceivably more than even Judith and Queen Esther? What Jew should not swell with honest pride upon learning that half the world believes that the only child of sinful Adam who is now in heaven body and soul, is a Jewish maiden?. At times even non-Jews are moved by a holy envy. St. Ignatius, the founder of the Society of Jesus, said to someone who had spoken to him about "pure" blood unmixed with any Jewish "taint": "I would consider it a special grace had I been born a Jew. What a marvellous privilege it is to be joined to the Messiah and to Our Lady, the glorious Virgin Mary, by ties of blood!"

But many Jews, mainly the Liberals, including some of their Rabbis, are benign toward this exceptional Jewess, and at least do not besmirch her name directly or intentionally. They just call her the wife of Joseph; and mistakenly assert that she had several children by him. Other Jews, chiefly the Orthodox group (Talmudic Jews) many of them through no fault or malice of their own, describe her as a meretricious woman of the streets. A third group, which embodies people from every nation in the world by the billions, venerate this Jewess as the greatest woman ever to purify our sordid earth with the sandals of her feet.

The miracles of this Jewess, seen by hundreds of thousands almost up to the time of this writing, can bear up under the same tests as, for instance, the crossing of the Red Sea by more than a million Jews as on dry land. (Exod.Ch.14).

Magnificent Boast

Paraphrasing a famous American Poet, the writer wishes to reveal this Jewess, Miriam, as THE JEWISH PEOPLE'S MAGNIFICENT BOAST; and wants also to etch into her crown a title hitherto unheard, but yet most appropriate — "Queen of the Jews." It is the intention of the author to show the devout Jewishness of this daughter of King David: to write such beautifully true things about her as to help all readers to know, admire, and love her; and to bring at least some of his Jewish readers to recognize her.

It's a Wonder

Should not the world-wide honor given to a Jewess cause sincere Jews to ponder: "How could such a thing ever have happened? Does not the world despise the Jews? How explain why 500,000,000 people today praise this Jewish woman? why do they pray to her? and how can they stand with documents in hand, to prove that she has worked a great many miracles? Are her miracles real ones? Doesn't this magnificent Wonder-Jewess call for more than just a side-glance? Does she deserve the honor she is given? And if she does deserve it, must it not be only because she is considered to be the mother of the Messiah? Well, then, — IS SHE THAT MOTHER?"

IS she Isaiah's "Virgin (who) shall conceive, and bear a son whose name is 'God-with us'?" (Is., 7:14)

IS she the "Woman (who) shall encompass a man?" (Jer., 31:22)

IS she the "Woman (who) shall crush your (Satan's) head?" (Gen. 3)

Conscience-burdened

It is the author's hope and prayer that his Jewish fellow-men will read tolerantly what he has here set down, and sift it as they please and as they

ought — realizing meanwhile that the belief of billions and billions of people in the Jewish "ADONAI ECHOD" (One indivisible God) cannot be set aside by sincere Messiah-seeking Jews with an irresponsible shrug. It seems correct to state that a Jew who even suspects that this Miriam is the mother of the long-awaited Messiah, carries a conscience burdened under God to investigate so as to get certainty in one direction or another.

About Six

A few paragraphs about Jesus and the crucifixion seem essential to the proper development of this theme. One day a student for the priesthood asked his professor of Scripture a pointed question. A word about this professor should help the reader to evaluate his reply. He had the endowments of a genius, such as a vast memory, almost a photographic one; a penetrating judgment; comprehensive historical sense, since he was also a professor of history; twenty-five years of professorship; and an exemplary devotion to God and fellow-man. This leads to the question:

"Father; how many Jews were fully responsible for the crucifixion of Jesus?"

The professor pondered for about ten seconds, and then astonished his questioner by answering: "About six."

The Backdrop

We are glad to adopt this learned and unbiased view of a touchy subject, because it spotlights two considerations that are important for all who are interested. First, IT NAILS THE CRIME TO THE FEW, where it belongs; and next: it is the undeniable lesson of history that THE MULTITUDE SUFFERS FOR THE CRIMES OF ITS LEADERS OR RULERS.

Everyone knows, for example, that only about 100,000 out of the 200,-

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000,000 Russians are members of the communist party: that is, one in each 2000 of the population.

Everyone *ought* to be aware, too, that a very small number of Jews were responsible for the crucifixion of Jesus. Even if you say that 6000, instead of only 6, had schemed for the execution of Jesus, you should find that only three out of each 2000 Jews in Jerusalem on Good Friday knew the real reason for the crucifixion of Jesus; it had been rumored He was a blasphemer, calling Himself God; but they couldn't understand how a man who raised the dead before their very eyes could blaspheme the God whose power He evidently had at His absolute command.

As only a *few* Russians are communists, only a *few* Jews were Jesus-haters. History is as clear on this as it is about the wars of Caesar, Napoleon and Washington. However, it is more pleasingly evident from history that the Jews who knew Jesus personally, ACTUALLY LOVED HIM: loved Him because they knew Him in His miracles, cures, stirring sermons: knew Him in His unparalleled kindness and sweetness of character, and in His self-effacing love for His own the Jewish people.

Beware!

With the foregoing preface, let's get on with THE STORY BEHIND THE STORY; but before presenting it, it is fearfully necessary to raise a finger of caution to non-Jews and Jews alike. Discussion of matters like this makes one think of the man smoking a cigarette while bending over a carbide-pit: anything could happen. Non-Jewish readers could sinfully *use* the following story as hate-propaganda; and Jews could *interpret* it as such. Regardless of how it reads, it is *love-propaganda*. Jewish readers, some of you

never heard this calumny: others have heard it; but please do not take offense where none is intended; the author *loves* his people; he is fighting *for* you.

"Mumser"

The writer, through respect for the feelings and convictions of his deceased mother's sister, a devout Orthodox Jewess, had refrained from visiting her for a full 23 years after he had become a Catholic (in 1920). Realizing at last that on account of her great age she could not be long for this world, he arranged with his two brothers that all three visit her together. A long subway ride from Manhattan into Brooklyn brought us within a short distance of her home. There we were received with the warmth of motherly affection that our aunt had always had for us. Came the customary, "How are you? where have you been so long? why didn't you write?" and so on. And then she asked a question that hit me between the eyes:

"Do you believe that yayzus is God?" She pronounced the name "Jesus" in her Yiddish way; and surprised me by pronouncing it at all.

Stone-deaf as she was, I had to answer my "Yes" by a nod of the head.

"Huh," she countered, with a toss of her head; "don't you know that He's a mumser?" (The word means an illegitimate child.)

It hurts

I had read that 13th century publication known as "Generations of Jesus" (Toldeth Jesu) in which the moral character of Jesus and His mother are disgustingly smeared; and I was well aware that its contents were still in circulation, mainly among the Orthodox Jews. Yet I got sick at heart upon hearing it so bluntly from my mother's sister, and on reflecting that through all these years she had honest-

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ly believed that Christians worshipped a bastard-child as the Divine Messiah; and that she had been accusing Catholics of praying to, and praising, a Mary who was a fornicator and a woman of the streets. It is indeed a bit enigmatic that the genuinely religious Jews, the Orthodox, should have clung to such a horrible calumny through all these centuries; while the Reform Jews, not so religious, scrapped it long ago. Valentine's Jewish Encyclopedia concludes its column on "Jesus of Nazareth" with: "Toldeth Jesu, a Hebrew biography, is of early composition with no background in fact."

The Jews are Not to Blame

As a boy can't like ice-cream until he has tasted it, *neither can you love someone you don't know*. Yet, conversely, it is fairly easy to *sneer at, fear or hate* what you don't know. A boy turns up his nose at a banana-split only because he has the ignorant notion that it is no good. Likewise, the Jews among us (and most of them are good people) turn their backs on Jesus and His mother only because they *ignorantly think He is bad*, or because they *ignorantly think* that all Christians have been duped. **THE JEWS JUST DO NOT KNOW JESUS AND HIS MOTHER.**

Well then, what **DO** the Jews despise? what **DO** they disdain when they turn away from the greatest Jews who ever lived? I answer: they despise or reject only what you and I would despise or repel if our minds too had been fouled with the disgusting caricature of Jesus and Mary that befouls theirs. **THE JEWS ARE NOT REJECTING OUR MESSIAH** and His mother **BUT THEIR OWN**, which, as shown, is a monstrosity invented by those *few* leaders in the beginning. Can you blame them for refusing to take as a Messiah a man who in their corrupted traditions

has been delivered to them for nineteen centuries as a mumser? And can you blame them for sneering at the woman who gave him birth?

Who started it?

An informed Christian will recognize at once in the biography called "Generations of Jesus," the deliberately sabotaged story of the virgin birth of Jesus as given in the first chapter of the Gospel written by St. Luke. The few Jewish leaders to whom we referred, being unable to *deny* the Gospel that was being preached in their day, smeared the *virgin* into a *harlot* in order to be consistent in rejecting her Son as Messiah.

Their fierce envy they needled into the bloodstream of their poor people so continuously and with such terrible threats, as at last to cool the people's love for Jesus and His mother into an estrangement, then into disdain, then into hate; and in not a few cases, into murderous hatred. "May His name be blotted out," was a curse often uttered by those men against Jesus, a curse that they wrote into their traditions for the "benefit" of Jewish posterity.

Smear and Forget

More devastating than an H-bomb on the subsequent centuries of good Jews was that campaign of smear and oblivion. It left nothing good, and nothing true about Jesus, in their memories: just a vacuum about that Son of David who had straightened the limbs of their crippled ones; had opened the eyes of their blind; who had unplugged the ears of their deaf and loosened the tongues of their dumb; who had delivered their demoniacs and their sinners, and had **RAISED THEIR DEAD BY A SIMPLE COMMAND.**

Even today, many devout Jews, in a sincere obedience to that shibboleth, "May His name be blotted out," will use a circumlocution when they have

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to speak of Jesus. They will say: "That man," or, "That meshumad" (apostate), or, "That idolater," or "That numser."

O what an execrable crime those few vicious leaders committed against their own blood-brothers in Israel from then until now! Their sheep (the Jews) rightly expected to be led into green pastures of spiritual light and strength; but instead those intentionally blind shepherds walked their flock into dark, forbidding wastelands of ignorance and despair. Would to God there were some way to rescue them and lead them back to their Good Shepherd, whom they once loved. Well, what they once loved it is possible for them

to love again.

It is undeniable that if the sterling goodness and Divine Power of the authentic Jesus and Mary of Jewish history should ever evict from the minds of the Jews the counterfeit tenant that now lives there, they would at once hug that Jesus and His mother to themselves with tears of joy. Amen.

(The author of the above article has published two pamphlets, "Jews and You," and "To Be or Not to Be a Jew." To any inquiring Jew he will mail them, and his third forthcoming pamphlet, "Queen of the Jews," free on request. His address is 3014 N. 45th St., Omaha, Nebraska.)

Spain's Clergy

Americans commonly are prejudiced against Spain, and the prejudice usually is based on misconceptions of Spanish life. For instance, many people imagine the Catholic church in Spain to be very rich, and her priests and bishops to be enormously wealthy. The exact opposite is true, as witness the following quotation from *The United States and Spain*, by Cariton J. H. Hayes, distinguished historian and U.S. Ambassador to Spain from 1942 to 1945:

"However much land and income the Spanish Church possessed in early modern times, it has been reduced to the barest subsistence level by recurrent confiscations during the last hundred and fifty years — all with the avowed purpose of benefitting the masses. Today the Church owns very little property, and the salaries of the clergy, from bishops down to curates, are less by a third or a fourth than corresponding church salaries in England or the United States. The Anglican archbishop of Canterbury receives \$60,000 annually, while the Catholic primate of Spain, the archbishop of Toledo, has an income of \$6,500. And you should see the dilapidated palace which is the residence of the Spanish primate and sense its chill and poverty. A call on any other Spanish bishops or on the Papal Nuncio at Madrid would be similarly revealing; and as for the ordinary Spanish rectory monastery or convent, I cannot conceive of your finding anything of the sort in America so devoid of creature comforts and with such frugal food. If poverty is an apostolic Christian virtue, the Spanish clergy are outstandingly virtuous."

Growth

Out of 180,000,000 inhabitants of Africa, 90,000,000 are Mohammedans.

In all Africa there are now 17,000,000 Catholics, cared for by 9,400 priests, of whom 1200 are Africans.

Three Minute Instruction

New Fasting Laws Before Communion

Pope Pius XII has completely revised the obligation of fasting before the reception of Holy Communion. He has done so in order to make it possible for many to receive Communion often who were not able to do so in the past, and to make it easy for many who found it difficult to do so. Following are the new rules that all Catholics may observe without any scruple whatsoever.

1. Drinking water no longer breaks the fast before Communion. No special reason for drinking water is required; no permission need be sought from a priest; and there is no time limit on this privilege; water may be taken any time after midnight right up to the time of Mass and Communion.

2. Persons who are sickly or liable to become weak and indisposed if they try to abstain from all medicine and all food before Communion, may obtain permission from any confessor, either in or outside the confessional, to take medicine or liquid nourishment at any time before Mass and Communion. This permission can be given by a priest for an indefinite period, i.e., as long as the bodily condition lasts. With the permission, medicines, whether liquid or solid (pills), or liquid food (fruit juices, coffee, tea, milk, etc.) may be taken up to the time of Mass and Communion.

3. Persons who work through the night (e.g., nurses, policemen, night watchmen, transport workers, etc.) or who have to work in the morning before going to Mass and Communion (e.g., mothers of small children who must care for them before Mass) may, with the permission of any confessor, which can be given for an indefinite period of time, take liquid nourishment (e.g., coffee, tea, fruit juices, milk, etc.) up to one hour before receiving Holy Communion.

4. Those who can receive Holy Communion only at a late morning hour, i.e., after 9 a.m., or who have to travel a considerable distance to get to Mass (e.g., a mile and a quarter on foot or fifteen to twenty miles by car) may, with the permission of a confessor, take liquid nourishment as above up to one hour before receiving Holy Communion.

5. School children for whom it is difficult to go to church, return home for breakfast, then go back to school, may, with the permission of a confessor, take liquid nourishment up to one hour before receiving Holy Communion.

6. Those who wish to receive Communion at an evening Mass must have had their last regular meal (at which beer or wine may be taken but no stronger alcoholic beverage) three hours before Communion; they may take liquid nourishment (excluding all alcoholic beverages) up to one hour before Communion. No permission of a confessor is needed for this fasting schedule for evening Mass.

Catholics should freely make use of these great privileges. The Holy Father desires to see a great increase in frequent Communion, and has provided these relaxations of fast to make it possible and easy.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Faint glimpses of the problems, crises, and catastrophes that a mother has to cope with in a single day. Fathers who have business worries, please note.

Kevin: (*Upstairs in bed.*) "Hiny-unghnn! This getting-up business again. Hmmmmmm I see that Kathy did not get up when Mommy called. I guess I can sleep if she can." (*Over and out.*)

Kevin: "Mommy again. Guess she means it. I'll just bother Kathy a bit. She shouldn't be sleeping when I have to get up and go to kindergarten. Kathy, Mommy's calling you."

Kevin: (*hitting her*) "I am not, Mommy."

Kathy: "He is, too, Mommy. He woke me up."

Kevin: "Well, I don't care. Mommy. Kathy always makes you cook two breakfasts when she doesn't get up with me now."

Kevin: (to himself) "I'll just carry

Mommy: "Hello, honey. Hurry and eat your breakfast. Get dressed. And where are your crayons for school?"

Mommy: "Say yes ma'am."

Mommy: "Oh, Kevin, wake up. And take your leg out of the sleeve of that T-shirt. Come here. When are you going to learn how to dress yourself?"

Mommy: "Be still and eat it. I don't know yet."

Mommy: "Out in the yard, and you leave him there until you eat."

Mommy: "Look at him through the window . . . KEVIN! Not now! Come back here! Can't you see I'm trying to dress you?"

Mommy: "Say yes ma'am."

Kevin: "Yes ma'am. Mommy, how much more is school?"

Mommy: "How much more what?"

Kevin: "You know, Time."

Mommy: "One more month."

Kevin: "How much is a month?"

Mommy: "Four weeks, and a week is seven days."

Kevin: "And then do we go on a picnic?"

Mommy: "Yes."

Kevin: "Good. Can I bring Freddie and Margie?"

Mommy: "We'll see."

Kevin: "I told them they could come. Their mommy and daddy said yes."

Mommy: "You'd better ask your own daddy. There, now. Say your prayers and don't let me see you mak-

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ing the sign of the cross left-handed again. And you eat the whole egg, not just the middle."

Kevin: "I don't like the white part. That's the part Kathy likes. She can have mine."

Mommy: "You be still and eat the whole egg, young man."

Kevin: "Then can Freddie and Margie come on the picnic with us?"

Mommy: "Oh, Kevin. Please eat and be quiet. Margie will be here any minute to go to school with you."

Kevin: "I like Margie. Do you like Margie, Mommy?"

Mommy: "Margie is a nice little girl."

Kevin: "She likes picnics. Me too."

Mommy: "Hurry, Kevin, there's Margie ringing the bell."

Kevin: "Bring her in."

Mommy: "What did you say?"

Kevin: "I'll get her. (goes to door.) Hi, Margie."

Margie: "Hi Kevin. You ready?"

Kevin: "Yeah. Wait a minute. (runs back to kitchen.) Bye, Mommy. Kiss me, Mommy."

Mommy: "Goodbye, honey. You and Margie hold hands."

Kevin: "Okay. Bye."

Margie: "We have to walk fast, Kevin. We're late."

Kevin: "Okay, It's just a block. You are supposed to come to our picnic, Margie."

Margie: "Thank you, Kevin. Can Louis and Sheila and Patsy come, too?"

Kevin: "Sure. Everybody's coming."

Margie: "There are those mean little boys again, Kevin. In front of the school door. They always make fun of us because we walk to school together."

Kevin: "Yeah, they make fun of us every morning. I bet I'm going to stop that."

Kevin: Socko!

Mean little boys: Socko - socko -

socko!

Kevin: "OUCH Ooooooh! SISTER!"
NOON FINALLY COMES.

Kevin: "Hi Margie."

Margie: "Hi Kevin. Your nose is all big. That bad boy sure hit you."

Kevin: "And I sure hit him."

Margie: "You sure did. First, too, before he got ready. We better go."

Kevin: "He won't make fun of us no more."

Margie: "I bet he won't. There's my mommy. Goodbye Kevin."

Kevin: "Bye, Margie." (Kevin reaches home.)

"I wonder where Alexander is? Beneath the porch, I bet.

Hi Alexander. Come on out. (no movement from Alex.)

Then, I will just crawl in and get you.

Hi Alexander. Look at me.

There.

What have you been doing all morning, Alexander?

You know what mommy is going to say when she sees me all dirty from crawling in here, don't you?

When dogs grow up, can they talk?

What am I saying now, Alexander?

You come on outside. Give me your paw and I'll drag you out. Come on.

OUCH! Ooooooooooooooh! MOMMY! Alexander bit me! MOMMY!"

Mommy: (coming around the corner fast.) "What's wrong! Kevin! Kevin! Oh, Sacred Heart, help us! Are you under that porch, Kevin? Come to Mommy, honey. Shut up, Alexander! There now, there's no blood. Shut up, Alexander! What's he yelping for?"

Kevin: "I bit him back."

Mommy: "Oh no! Come inside, and we'll put something on your hand, and you can have a nice lunch with Kathy. But don't wake the baby. You come, too, Alexander. I'll put something on where he bit you." (All enter house.)

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Kevin: "Hi Kathy."

Kathy: "Hi Kevin. Mommy, where is that book I painted?"

Mommy: "Where did you put it last?"

Kathy: "That's what I don't know."

Mommy: "Well, find it, then. Wait a minute, do you mean that book you bought from Sister at school?"

Kathy: "Uh huh."

Mommy: "Say yes ma'am."

Kathy: "Yes ma'am."

Mommy: "You did not paint that book, honey. Remember, the colors were already painted."

Kathy: "No, Mommy, I did it."

Mommy: "Now, Kathy."

Kathy: "No, Mommy, I did too. You can ask anybody."

Mommy: (to herself) "Saints preserve us. She's at the lying stage!"

Mommy: "We have ice cream for dessert, Kathy."

Kathy: "I did too. I painted them all."

Mommy: "No ice cream for you, miss, until you make up your mind who didn't paint those pictures!"

Kathy: "Mommy!"

Mommy: "Daddy says that if you painted them, he wants you to go out and get an artist job and support the family."

Kevin: "She didn't paint them."

Kathy: "I did too. Oh, Mommy."

(Tears. Perfect little arms around mommy's neck, and a golden head burrowing into mommy's shoulder. Tears. Where do children get their wondrous, endless, beauteous supply?)

Kevin: "She didn't paint them."

Mommy: "Shut up, Kevin, or I'll paint you. You ought to be ashamed of yourself, biting a dog."

Kathy: (tears forgotten.) "What? Mommy, did he bite Alexander again?"

Kevin: "You didn't paint them." (a rather one-track mind, Kevin.)

Baby: "Waaaaaaaaa!"

Mommy: "Oh, you too! Look what you've done. The baby is awake!"

Baby: "Moooooommy!"

Mommy: "Yes, precious, mommy's coming. Kathy, watch those eggs. Kevin, will you stop kissing that dog? Do you want bronical trouble? Go upstairs and see what Mary is doing?"

Insurance Man: "Insurance man!"

Baby: "Waaaaaah!"

Kevin: "You didn't paint them, Kathy."

Kathy: Socko!

Alexander: "Grrrrrrrrr."

Kevin: "MOMMY"

Mommy and Baby: (from other room.) "Who hit who? Waaaaaaaah."

Insurance Man: "Well, good morning and a good morning it is. Say, you all look nice and fresh. It's a beautiful spring day outside, and I just bet you are all going to have a wonderful time at the park. Are you going to the park this afternoon?"

Mommy: "Have you got change for a ten?"

Kevin: "What's a ten, mommy?"

Kathy: "Daddy says it's a couple of fins."

Kevin: "Oh."

Baby: "Waaaaaah."

Mommy: "Kevin, is that dog eating your breakfast?"

Insurance man: "Thank you, and I'll be around on time next week."

Mommy: "That's right. Goodbye."

Insurance man: "Goodbye, now, and you children watch out for sunstroke."

Mommy: (Gulps.)

Kevin: "Mommy, Kathy made the sign of the cross with her left hand."

Kathy: "No, I didn't. It just looks left-handed because I really am left-handed, and when I go right-handed, I look left-handed."

Mommy: "See what Mary is doing

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upstairs."

Mary: (under table) "Heah Id is, mommy. Right by Koben's tare."

Mommy: "Oh, hello, honey."

Mary: "Mommy, tin die wath duper dircth?"

Mommy: "What does she want, Kathy?"

Kathy: "Wants to watch super circus."

Mommy: "Oh. No, Mary."

Mary: "Pead, Mommy."

Mommy: "No, you need some fresh air."

Mary and Baby: "Waaaaaah."

Vegetable man: "Vegetable man!"

Mommy: "Oh, yes."

Vegetable man: "Good morning. Got some nice tomatoes, asparagus, potatoes, beans, peas, artichokes, pears, apples, celery, bananas, corn on the cob, oranges, peaches, carrots, strawberries, blackberries, mulberries, raspberries."

Mommy: "Have you got any tangerines?"

Vegetable man: "You want tangerines, lady?"

Mommy: "Yes, my husband and the children like them."

Vegetable man: "No, I just got everything else. Weak on tangerines."

Mommy: "Then give me some strawberries, and let me see the ones on the bottom of the box, please."

Kevin: "Yeah, they put the big ones on top."

Kathy: "Mommy says that they want to fool people that way. Do they, mister?"

Mommy: "Please, children."

Vegetable man: "Don't worry, lady. I've got five of my own. Nothing's sacred, eh?"

Mommy: "Check."

Vegetable man: "All right, and here's your change. Bye now."

All: "Goodbye."

Baby: "Waaaaaah."

Mommy: "I'll walk you to school, Kathy. Hurry."

Kevin: "Mommy, can I go with you?"

Mary: "Tin I dough too, Mommy? Look, I till hidin unda da table."

Mommy: "All right, we all go. Choose your partners. Kathy, you take Mary's hand. Alexander, you watch Kevin. Meanwhile, Kevin, start explaining that bump on your nose."

(And so down the street they went, definitely attended by five strong, delighted, guardian angels.)

For Men in Port

The Catholic Maritime News, published for seamen in the interests of bringing them closer to their faith, notes an interesting decision made by Bishop Boland of Newark. The bishop first wrote a letter to be read in every parish on Apostleship of the Sea Sunday, May 2nd, soliciting the prayers and interest of his people in this apostolate. During the following week he appointed 14 assistant port chaplains to the director of this activity. There are 78 piers touching on the archdiocese, and they cover a distance of 40 miles. Some 2500 ships call annually in this area, of which 30 percent are tankers. Tankers can be loaded very quickly, hence the crewmen are usually not in port very long. The idea behind the archbishop's move is to see to it that these men when in port have readily and quickly available the services of a priest. It is to be hoped that other port cities will follow the lead of Newark.

Your Future for Fifty Cents

Louis G. Miller

Astrology is publicized in daily newspapers and dozens of publications devoted to "reading the stars." No sensible human being should give it a moment's time.

WRITING on the subject of astrology in the Encyclopedia Americana, an unknown writer in 1883 could with calm deliberation define his subject as follows:

"Astrology is a system of rules for discovering future events by studying the position of the heavenly bodies, which was received for ages as a science, but which now has lost all credit in civilized nations."

If the learned man who made that statement in 1883 were to rewrite his article today, he would have to revise and recast it. Either he was wrong in his judgment, or the United States is not civilized, because a very cursory glance around in this day and age reveals that belief in astrology is on the upswing.

The daily newspapers, for instance, almost all carry their horoscope columns, in which, if you are born under Scorpio, you can find advice as to the favor or adversity promised by your constellation on a given day. If you are a Taurus, a Gemini or a Capricorn, or whatever else the stars indicate, you can find it all there, on a day-to-day basis.

"Readjust your views and perspective," you may be told, "set the stage for openings related to work, utility or income."

This is vague enough advice, but apparently there are a considerable number of people who find it sufficiently spectacular. The newspapers, sensitive to reader interest, wouldn't print the columns if they were not in demand.

Walk into any drugstore where periodicals are sold, or examine your neighborhood newsstand. You will find ten or fifteen astrological magazines, of the class usually referred to as "pulp." The pulp publishers are usually wary about releasing their circulation figures, but one can be certain that there must be a very considerable sale for this sort of thing.

Checking in the public library of a large city, I found that the supposedly discredited science astrology had penetrated even into those august halls. The existence of the "pulp" is, of course, ignored by the tacit consent of librarians everywhere. But several more serious astrological journals had apparently won acceptance, and carried an entry in Ayers' "Periodicals," a cumulative catalogue of magazines which, for the conscientious librarian, contains the name of every periodical worthy of note. I was surprised, also, at the wide range of books on astrology which the library had on file.

What exactly is meant by astrology,

and what is the sensible attitude one should maintain toward it? These are the points we intend to discuss in this article.

"Star-gazing" is, of course, as old as the human race, and one can imagine Adam and Eve looking up into the mysterious depths of the sky at night and letting their fancy give names to the various clusters of stars. We know it for a certainty that Chaldea in very ancient times was celebrated for its "star-gazers," and that many of the names of constellations which we use today go back to their times.

One opinion in fact has it that the wise men who came out of the east to pay homage to the newborn Saviour were themselves Chaldean star-gazers, who in the new star found a portent not recognized by ordinary men.

From the early star-gazing there developed the science of astronomy, a perfectly respectable branch of learning, which seeks to understand something of the nature and limits and flaming astral bodies of the mighty universe around us.

From this early star-gazing there developed also the science of "natural astrology," which was concerned with the influence of the sun and moon and stars upon the inanimate and brute world. That there is such an influence cannot be denied; the ocean tides, for example, are without question influenced by the gravitational relationship between earth and moon. And of late years "sunspots" are conceded to have more and more influence on our atmospheric conditions.

Perhaps it was natural enough that from this early "star-gazing" there should develop a kind of mystical astrology according to which men and nations were thought to be heavily influenced for good or evil by the position of the stars.

Doubtless this pseudo-science sprang also from the innate human desire to know and control the future. The pagan religions all had their auguries and their auspices; whether by their oracles or by examining the entrails of animals or by observing the direction of birds in flight, or by one of a hundred different methods, they tried to probe beyond the curtain which divides the future from the present. But of all these natural means of fore-telling the future, astrology was one of the earliest, and certainly seems to have held the field longest.

How does astrology pretend to be able to read the future?

It begins by dividing the celestial equator (a line drawn outside of and completely around the earth) into twelve equal parts. At any given moment, depending on the revolution of the earth, six of these will be above, and six below the horizon. Each of these twelve sections is identified by a constellation, and all of the constellations together are called the "signs of the zodiac." Since these constellations, or signs, appear regularly for us according to the seasons of the year, they may be grouped as follows:

- | | |
|---------------|--|
| Spring signs: | aries — the ram
taurus — the bull
gemini — the twins |
| summer signs: | cancer — the crab
leo — the lion
virgo — the virgin |
| autumn signs: | libra — the balance
scorpius — the
scorpion
sagittarius — the
archer |
| winter signs: | capricornus — the
goat
aquarius — the
waterbearer
pisces — the fish |

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These signs are considered to be of influence for good or evil depending on their relative position to each other, or their ascending or descending movement at a particular time. Some astrologers equate these "signs" or "houses," as they are sometimes called, with various departments of life, such as personal property, consanguinity, riches, children, marriage, death, etc., and pretend, for instance, that the conjunction of a particular constellation makes for happiness or unhappiness in marriage.

One must also, it would seem, take the planets and particular stars into consideration in order properly to chart one's future, for they also play an important role in human affairs according to the astrologers.

"Your 1954 planetary formation is a fascinating pattern," my astrological handbook tells me, "revealing a varied and intricate design in warm, beautiful and abiding colors. Abiding benefits and a new security in partnership relations promise deep and lasting ties." the handbook then goes on to discuss each of the planets in turn. Neptune is the planet of intuition, illusion and aspiration, and it is also the source of emotions. Uranus is, it seems, a dynamic planet this year, filled with change, surprises and progress. Saturn, on the other hand, reflects wisdom, discipline and experience, and what is more significant, Saturn recently entered the solar seventh house of partnerships. In view of this fact, the handbook warns me "not to miss any of this solid planetary wealth, spiritually or materially, for it could well be the basis of your whole life for years to come."

And so with the other planets — but I am sure the reader gets the idea.

A horoscope consists in the arrangement of the zodiac signs at any given

moment. The horoscope of a particular person is determined by the position of the stars at the time of his birth. Thus if *taurus* was the particular sign just in its ascendancy over the horizon at the time of your birth, you are thereafter known in astrological circles as a "taurus," and not only will your temperament and character grow out of the influence of that constellation, but all the circumstances of your life will in some way depend on the position of *taurus* in the sky.

The question might well be asked: is it possible that anyone in this enlightened, scientific age, can believe in astrology?

Certainly, on examining the astrological tenets, one might suppose the answer to be in the negative. Surely no one seriously believes that the position of the planet Mars has a direct influence on human affairs. In the Catholic Encyclopedia, after a discussion of how astrology has persisted throughout the centuries, despite the repeated prohibitions of both Church and state, the writer finally asserts confidently and serenely that, in civilized countries "the rapid growth of experimental investigation completely banished the astrological parasites from society."

But, as we said at the outset of this article, a judgment of this kind, in the light of modern developments, seems premature. Christianity in its purest form has been abandoned by many, whose parents or grandparents before them drifted away from its difficult moral code. According to conservative estimates, there are 70 million "unchurched" in the United States alone. Although these 70 million have been robbed of their traditional religion, they have not lost the need for religion.

The fulfillment of their native need can indeed take strange forms. It may find expression in the trappings and

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ritual of Masonry. For many, it finds release in the childishness of astrology, and with pity are these regarded by the wise man who wrote even 4000 years ago:

"But all men are vain in whom there is not the knowledge of God, and who by these good things that are seen could not understand Him that is. Neither by attending to the works, have they acknowledged who was the workman, but have imagined either the fire or the wind or the swift air or the circle of the stars or the great water or the sun and moon to be the gods that rule the world."

And this perhaps is the main objection to astrology, that it offers an insult to almighty God. God alone knows the future; God alone, in cooperation with the free will of human creatures, controls the future. To suppose that the stars and planets, inanimate objects made by God, can independently of God direct or influence our lives is to fail in the first and most important of the ten commandments: "I am the Lord thy God, thou shalt not have strange gods before Me."

To believe in astrology is to offer an insult to our own intelligence. St. Augustine, in the days of his wild youth, when he oscillated from one heresy of thought to another, for a time gave himself into the hands of the astrologers. For a time, he says, they lulled his guilty conscience, telling him: "The cause of thy sin is inevitably determined in heaven," and "Venus or Saturn or Mars was responsible for this evil action." But he could not for long shake off his sense of responsibility in this fashion, and in the seventh chapter of the *Confessions* he describes at some length how final disillusionment came.

"Firminius had heard of his father," St. Augustine writes, speaking of a friend of his, "that at the time his

mother was about to give birth to him, Firminius, a woman-servant was also with child, which could not escape her master, who took care with most exact diligence to know the births of his very puppies. And so it was that both were delivered at the same instant; so that both were constrained to follow the same constellations, even to the minutest points, the one for his son the other for his new-born slave . . . neither of them could make out any difference in the position of the stars or any other minutest points. Yet Firminius, born in a high estate in his parents's house, ran his course through the gilded paths of life, was increased in riches, raised in honors; whereas that slave continued to serve his masters, without any relaxation of the yoke."

"Whence then," St. Augustine continues, "if I speak the truth, I should, from the same constellations, speak diversely, or if I speak the same, speak falsely. It followed most certainly that whatever, upon consideration of the constellations, was spoken truly, was spoken not out of art, but chance, and whatever spoken falsely, was not out of ignorance in the art, but failure of the chance."

Astrologers do not, of course, as a general rule, make their predictions so specific as to invite trouble. Running through the astrological handbooks and journals there is a curious kind of fuzzy double-talk that points up a great deal of ingenuity in those who compose it. We have given a few samples of this already; here are a few more for the edification of the reader:

Mr. Blanco Holman, called "our favorite astrologer" by no less an authority than Hollywood's Hedda Hopper, some months ago offered this gratuitous star-reading to President Eisenhower:

"His is a healthy sign for the good

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of the country. Many of his cabinet members were born under water signs, which are always excellent. We consider them cleansing agents (!) . . . He has elemental luck in his chart. The most heartening thing about his planets is that so many people will rally to him and work for him, even those who didn't vote for him."

Here is one taken at random from a syndicated column. It purports to give advice to those whose birthdays fall under certain signs. The one we have selected pertains to the dates Aug. 23 to Sept. 23 (Virgo): "Work quickly where you should, slow down where you should. But do realize the importance of each circumstance. Diversify your interests for a brighter and better life."

And here is the one I like best of all. It is taken from *True Astrology*, which offers a condensed forecast for each day, together with a daily guide. For those born under the constellation Virgo, the forecaster first in general informs them that in June and July "Mercury, Venus, Jupiter and Uranus all move together in the eleventh house of your Virgo chart. It rules your social life, income and friendships. You have remarkable developments in these matters, despite strife or strain with some in your life."

Then we come to the special advice for Sunday, July fourth:

"The members of your church might hold a bazaar. Contribute something interesting."

For this, even a child might ask, we need astrology?

In the several astrological journals and handbooks we consulted for the purpose of this study there is an interesting sequence of advertisements which indicates the kind of garden in which the astrological flower grows. Here are a few of the advertisements:

"Hindoo fortune telling cards. Astound your friends with these Hindu secrets that have long mystified people the world over."

"Oracle for Problem Solving. Be your own psychic guide. Complete set of Oracle cards for \$6.00."

"Believe in luck? Carry a pair of genuine Brahma red live highly magnetic lodestones."

"Spiritual advisor. Recognized for spiritual insight. Seven questions answered for \$1.00. One complete problem for \$3.00."

"Castonie's Secrets of Dreams and Numbers. A complete guide to money, power and success."

There are many more of the same, but these samples are surely sufficient to enable the reader to set astrology against its proper background.

We conclude:

To believe in astrology is an insult offered to God and a sin against the first commandment.

To accept the tenets of astrology is to put reason and intelligence into a straitjacket.

To dabble in it even half jokingly is a foolish and dangerous thing.

Let the future where it belongs, in God's hands. Sufficient is it that we have today the grace to accomplish our duty towards God.

"Well-Merited"

St. Paul's Church, Wood Green, London, has an altar-boy who has been presented with the Papal medal "Benemerenti." The ninety-year-old "altar-boy," white-bearded Henry Ludecke, has been serving Mass at Wood Green for the past sixty years and still sings in the choir.

Points of Friction

Louis G. Miller

Faults of Wives

In a previous issue of the *LIGUORIAN*, this department listed certain annoyances commonly perpetrated by husbands which are in the very nature of things a source of friction in marriage. The list was by no means intended to be comprehensive. A selection had to be made, and we tried to select the most common ones.

It might also be noted that we are concerned here with *small faults*, not such major offenses as adultery or habitual drunkenness. These are calculated not only to disturb the smooth running of marital life, but to put a stop to it altogether. They are like a monkey-wrench thrown into the machinery. We deal here with fine grains of sand, which allow the machinery to run, but in a grinding, grating sort of way.

Having listed a few faults of husbands, let us list a few annoyances by which wives can cause friction in their marriages:

1. Nagging, in any form. "A nagging wife is like a leaky roof," says the wise man in the Bible. Nagging is a fruitful source of discord.
2. Constant complaining and whining. Wives who are forever bewailing their lot generate an atmosphere of complete gloom in the home.
3. Excessive neatness. A man likes to see his home neat and clean, but some wives make a fetish out of it. A man should not have to walk about his own house in fear and trembling, afraid to put ashes in the ash trays lest his wife be upset.
4. Curiosity. Women have no monopoly on this fault, but husbands are likely to feel that their wives are a little too much on the prying side.
5. Talkativeness. There are many times when it is a virtue to be cheerfully talkative. But every wife should recognize that there may be times when a man just isn't in a talkative mood.
6. Too much attachment to in-laws. This fault of course works both ways.
7. Too much emotionalism. A woman by nature is more emotional than a man, and there can be no fault in the fact itself. What a man objects to is for his wife to let herself be so ruled by her emotions that she goes on regular emotional binges with floods of tears and all the rest, and sometimes he doesn't even know why.
8. Inability to relax and take it easy.

Here then are some feminine faults to balance the masculine list previously published. Much friction in marriage will be avoided if all concerned will have the humility to recognize such faults as immediately concern them, and the courage to struggle courageously to overcome them.

Waters that Give Life

Reflections
on
Baptism

Ernest F. Miller

THESE lines definitely are about waters; and about life-giving waters too. But they are not about the kind of waters that are generally associated in the popular mind with life, by which is meant physical health, as for example, pluto water, seltzer water and just plain drinking water.

Neither are they concerned with "watering places" whither one can go to take the "waters," such as Hot Springs, French Lick, and the ubiquitous haunts of the turkish bath. They have nothing to do with minerals or muds, sulphurs or salts. They eschew entirely all forms of soaking and seeping, sousing and soaping. They are even indifferent to waters that are confined to swimming. Their purpose is to examine the waters that give life in baptism.

The most wonderful thing in the whole world that can happen to a man (and this includes getting married, receiving the news of having won the Irish Sweepstakes, and being told by the doctor that it is not cancer after all but only a pesky stomach-ache that pills can cure), is baptism.

What is baptism?

Some say (these are the unbelieving

intellectuals) that it is nothing. Just like that. Nothing. By this they mean that baptism is a superstitious practice of excessively religious people who need rites and incantations to satisfy their baseless beliefs in a world and a life that exist beyond the world and the life of nature and reason. It is to be tolerated if it keeps the ignorant happy, like the sugar-coated pills that are given out to hypochondriacs to cure their imaginary diseases. But it means nothing. It does nothing. It is nothing.

Others say (these are the more liberal Protestants) that baptism is an initiation, a mere introduction into the membership or "fellowship," as they like to call it, of an organization that is devoted more or less to the principles of religion laid down, as they see it, in the Bible. It is no different from the initiation that makes a man a Mason or a Knight of Columbus. It is not entirely necessary. A man can be a Christian, even a member of a Christian sect, without it. But it is a nice custom. It should not be abandoned too easily.

The Catholic Church holds to neither of the above opinions. When it comes to doctrine, she is very precise; and very authoritative too. Baptism is a doctrine. So, she allows no doubt to loiter in men's minds as to what she knows it is, what it does and how it is to be administered.

First of all, let it be set down clearly that no Pope or prelate or priest instituted baptism. It was Christ. "He that believeth and is baptized shall be saved." (Mark, 16:16) By this He did not mean merely to give His followers a little ceremonial to brighten up the drabness of their days. He obviously meant baptism to be one of the most extraordinary and thunderingly powerful things that it is within the capacity of man to administer and to receive. It was in effect a loaning out of a right that belonged primarily to Himself.

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You see, man had cut himself off from heaven through the original sin that he had committed in the garden of paradise in the persons of his first parents far back at the beginning of time; and through the personal sins that he sometimes committed himself long after his first parents died.

Such foolishness, directed as it was against God, was a capital crime. Therefore man was sentenced to capital punishment, which was fair enough and which amounted not only to the death of his body but also to his exclusion from heaven. Heaven was the home that had been built and furnished for him in the beautiful valley of eternity. Man had mortgaged this home to the devil by his sins. Unless he could redeem the mortgage, he would have to be content with a filthy and rat-infested and fire-filled hovel, not in the beautiful and fertile valley, but in the middle of a dark and slimy slum.

Well, Jesus Christ fixed that up for him by suffering the capital punishment in his stead. The moment Christ died on Good Friday, the debt man had incurred was paid. And man could get his home back from the scaly hands of the mortgage-holder. However, there was a condition laid down by Christ. The deed had to be burned. The happy home in heaven could not be taken over until the deed was burned. This, man had to do himself.

It is precisely here that baptism comes in. Baptism is the burning of the mortgage. It is the cooperation of man in the death of Jesus Christ. After all, man has free will. He is not forced to accept anything, not even the merits that Our Lord gained for him by suffering death upon the cross.

If man is too lazy or too indifferent or too proud even to walk to the foot of the cross so that the divine merits can be applied to him, he can hardly

blame Christ if he does not get back his house in eternity after he dies and if the hateful mortgage is never burned. Walking to the foot of the cross, co-operating in Christ's merits is merely another way of saying that a man has to be baptized and then to live as a re-born child of God for the rest of his life.

This is the Church's teaching. If she does not know what the truth is in this matter, who does? She was set up by God for the purpose of unraveling doctrines that were beyond the mind of even the most learned philosophers to know fully of their mind alone. It is her job to tell us the connection between Good Friday and the baptismal font. She has done so clearly and constantly. Calvary pays off the debt. The baptistry is the place where the deal is consummated, where the offering is accepted. This arrangement combines both Christ's death and man's free will.

Over and above the fact that baptism is cooperation with the death of Christ to the extent that it takes care of the capital punishment that man deserves because of sin, the Church teaches that baptism actually incorporates man into the family of God. It does something to him; it changes him right down inside his soul.

Before baptism man is a creature of God, indeed the chosen creature of God in so far as he has intelligence and free will. But after baptism man is the child of God. It is more than the kind of adoption common in families here on earth. Man does not become a child of God by law or merely by moving into God's house, as it were, or by assuming the family name, which, of course, is a kind of fiction. He becomes even more than a step-child of God. He is given a nature that is like unto the nature of God so that there is thereafter a true relationship between God

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and man. Christ describes the relationship as that which exists between the trunk of a tree and its branches, and St. Paul likens it to that which exists between the head of a body and the other members of a body.

This makes of baptism more than a mere initiation into an organization. It makes of baptism more than a mere means of taking away sin in union with the death of Christ. It really means the making of a sort of new man. It means raising a man to a position about one billion miles above the position that he occupied as only a creature of God. There is a world of difference between being an acquaintance and being a member of the family. Birth effects the former; baptism, the latter.

All this may be a little difficult to understand and due to the fact that the effects of baptism are not seen with the eyes, heard with the ears, touched with the hands or tasted with the tongue. Suffice it to say that God has said all this through His Son and through His Church. God is infinite truth. He can neither deceive nor be deceived. If He said that it is a fact, His word is accepted on faith.

But whether it is difficult to understand or not, as much of it as can be understood is truly tidings of great joy. When a poor boy is taken out of an orphanage and adopted into a wealthy and loving family, he can never sufficiently express his gratitude to his kind benefactors. And especially if the boy was under the domination of cruel masters in the orphanage, if his food was miserable and if nobody cared whether he lived or died, particularly then is he thankful for the gesture of love that is shown him.

And if that boy's dirty clothes (handed down to him from others who went before him) are taken away from him and cast into the fire; and if the

scabs and sores on his body (inherited from infected parents) are given attention by the best doctors so that they disappear entirely, leaving the body clean and healthy and sound, surely there are no words in the language that the boy can find to express adequately what is in his heart.

Baptism does all that. And converts very often are the ones who know it best — far better than those who had the good fortune to be baptized as infants. They knew what they were before they were baptized. They sensed the fact that they were children without a father, wanderers without a home to go to, victims of disease without a hospital or a doctor to shelter and prescribe for them. They could almost feel the darkness around them. They understood perfectly the words of the prayer after Mass which later on they learned, "mourning and weeping in this valley of tears."

And then baptism was administered. Immediately the sun came out and dispelled the darkness. Spiritual health filled their soul. No longer were they orphans. It would be only a skip and a jump now until they would arrive at their beautiful home, to share eternity with their family that had God for its Father. They could almost dance for joy. And they found it hard to understand how born Christians (that is, Christians who were baptized in infancy) kept themselves from climbing to the housetops in order to shout out the good news to all who would listen. These were the ones really to be envied, the ones who were baptized as infants, the ones who found the key at the very beginning of their days on earth and did not have to stumble around in the gloom outside until much of their life had passed.

Unfortunately there are some people who teach that infants cannot be valid-

ly baptized. Baptists, Mennonites and various other groups that came into existence since the 16th century, maintain that only those who have reached the use of reason are the proper subjects for baptism. And it might appear from what has been said above that there is much to be said for their views.

But when the teaching of Christ and the actions of His apostles are studied, it becomes clear that not much can be said for their views. What has been said above refers to those who have come to the use of reason and have not as yet received the holy sacrament. They must cooperate *personally*, that is, knowingly, in the death of Christ through baptism and a Christian life according to the mind and will of Christ, or be deprived of the merits of His sacrifice.

With infants it is different. Not only *can* they receive baptism validly even though they do not know what is going on and therefore are incapable of co-operating with their reason, their will and their faith in the merits of Christ, but they *must* receive it under pain of spending their eternity in limbo, should they die under the cloud of that deprivation.

In the Acts of the Apostles, XVI, 15, this text is to be found: "And when Lydia was baptized, *and her household . . .*" St. Paul remarked in 1 Cor., I, 16: "And I baptized also the *household* of Stephanus . . ." Our Lord said in Matth., XIX, 14: "Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of heaven." In the texts in the Acts and St. Paul, the household referred to undoubtedly had some children. Evidently they were baptized with the others. And in the text of St. Matthew, Our Lord surely was not using the word *man* in the sense of an adult male and nothing else. He was

talking about the human race, and all the members of the human race.

If there be any doubt about these texts and the proper interpretation of them, the tradition and the teaching of the Church from the earliest days will clear up the matter.

St. Augustine who died about 430 said: "The infants are brought to church, and if they cannot go there on their own feet, they run with the feet of others. . . . Let no one among you, therefore, murmur strange doctrines. This the Church has always had, this she has always held; this she received from the faith of the ancients; this she preserves tenaciously to the end." If that is not enough, listen to Origen who died about 250. "The Church hath received it as a tradition *from the Apostles* that infants, too, ought to be baptized."

That infant baptism was a tradition is proved by the inscriptions lately found in the catacombs (the cemeteries where the early Christians hid during the first persecutions of the Church). Thus a certain Murtius Verinus placed on the tomb of his children the inscription: "Verina received baptism at the age of ten months, Florina at the age of twelve months." Above another tomb is the inscription, "Here rests Achillia, a newly-baptized infant; she was one year and five months old, died February 23rd."

Why were the early Christians (and the Church always) so anxious to have babies baptized? Why did they not wait until the babies grew up and were in a position to make their own decision as to whether they wanted to be baptized or not?

Because *all* men are subject to original sin. That includes babies. It is just as bad for an infant to die in original sin as it is for an adult. It is just as necessary for an infant to get out of

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original sin as it is for an adult. Therefore baptism should be administered as soon after birth as possible. The parents of an infant have an obligation to see to this. They should select a good sponsor for the baby who will speak up in the baby's name and make the profession of faith that is necessary for the administration of the sacrament. In that way they will be incorporating their baby in the family of God at almost the first moment of the baby's life. Babies are fragile. And while they generally survive the first weeks of their life on earth without succumbing to a germ or a choking spell, sometimes they do not. Sometimes they simply stop breathing. And all of a sudden too. If a baby that has been baptized dies, the parents know that they will be able to claim that baby again, when the family has all arrived in heaven. Can anything, then, be more important than baptism?

But what do waters have to do with all this? A very great deal. Without the flowing of waters, there can be no baptism, and therefore no heaven. One might say that going to heaven in the plan of the new dispensation means floating into heaven. It is a new launching of the ark, but this time a far stronger and more beautiful ark. In St. John's Gospel, VII, 5, there is to be found this text: "Jesus answered: 'Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven.'"

However, not everybody thinks that water must be used in the same way in the administration of baptism.

There are ministers who lead the one to be baptized into a stream or a lake, and after arriving at a depth of water that reaches the waist, effect a complete submergence of the party concerned beneath the waves. While

this is done, words are said indicating that so-and-so is being baptized. If the correct formula of words is used, namely, "I baptize you in the name of the Father and of the Son and of the Holy Ghost," the baptism is valid. The Church never considered baptism by immersion invalid.

Other ministers have a form and a formula all their own, made up for the occasion and dependent on the circumstances of the prospective Christians and their attendants. If the sect in which this latter ceremony takes place is of a non-denominational cut and of a fancy and cannot-be-bothered-about-doctrine-too-much pattern, the rubrics will consist mostly of candles, flowers and surplices and possibly a deacon or two, without too much emphasis being placed on water. Obviously not too much is intended by such a ceremony. And obviously such a ceremony would be invalid.

The Catholic Church insists that water be poured on the head in such a way as to touch the skin and flow, and while the water is being poured the words must be said by the baptizer, "I baptize you in the name of the Father and of the Son and of the Holy Ghost." Only thus can one be sure that baptism has been validly administered, and that all the wonderful things mentioned above will happen as a result of this ceremony.

Sometimes the baptism of water is impossible. Yet, a man wants to be baptized. He is in the middle of a desert. There is no water within a hundred miles. And he is dying. Is there any chance for him?

Yes. The Church teaches that in a case like that the *desire* for baptism is sufficient to produce the same effect as the baptism of water, provided the man is sorry for his sins out of love for God.

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Martyrdom for the sake of Christ also is considered the equivalent of the baptism of water. There are cases in which people gave up their lives for Christ, and yet had no chance to be baptized before death came. Surely the shedding of their blood in so noble a cause had the same effect on their soul as would have had the flowing of the water.

We Christians are certainly fortunate in the gift that God has given us. If by some trick of magic we were turned into a son or daughter of a famous millionaire, with all the millions of our new father at our disposal, we would probably stand on our heads in joy. We would think that just about the greatest thing that could happen to a human being had happened to us.

God has done more for us, far more than that. He has made us *His* sons and daughters. He has done this by the very simple means of hiding a key that He told us (or our parents) could

be found at the baptismal font. All we had to do was claim that key (by being baptized), and then turn that key in the lock (by leading a good life as Christ decreed) that opened the door, the front door, of our eternal mansion.

There we would see face to face the Blessed Virgin and Our Lord, who would now belong to us in a real sense of the word. The house would be full. There would be no end to the greetings. And the angels seeing it all, would rejoice, and welcome us with voices more beautiful than all the beautiful choirs of the world combined. This really would be coming home after being away for a long time in the wars.

We are out of our minds (we who are not baptized) if we refuse to hunt for the key that was fashioned by the hands of God. We are even more out of our minds (we who have been baptized) if we refuse to turn the key in the lock. We do not deserve heaven.

An Irish Blessing

May the blessing of light be on you. May the blessed sunlight shine on you, and warm your heart till it glows like a great peat fire, so that friend and stranger may come and warm himself at it.

And may the light shine out of the two eyes of you, like a candle set in two windows of a house, bidding the wanderer to come in out of the storm.

May the blessing of the rain be on you — the soft sweet rain. May it fall upon your spirit so that all the little flowers may spring up, and shed their sweetness on the air.

May the blessing of the earth be upon you — the great round earth; may you ever have a kindly greeting for them you pass as you're going along the roads. May the earth be soft under you when you rest upon it, tired at the end of a day; and may it rest easy over you when, at the last, you lay out under it; may it rest so lightly over you, that your soul may be off from under it quickly, and up and off, and on its way to God.

Quote

Prayer from the Pew

Now I lay me down to sleep;
The sermon's long and the subject deep:
If he gets through before I wake
Someone give me a gentle shake.

Celia Wells in *Mission*



readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Quincy, Ill.

"Would you please clear up this doubt. In the article on motherhood in the May LIGUORIAN, it was stated that motherhood is the greatest of all careers barring only one, the career of a sister in a convent. We were always taught that the life of virginity even in the world was a much higher state than that of the married. Did not St. Paul say that he who gives his daughter in marriage does well, but he who does not give her in marriage does better? How can motherhood be greater than virginity, even though the virgin remains in the world?

M.R.F."

THE LIGUORIAN has repeatedly stated the true Catholic doctrine that the state of virginity, adopted for the love of God either in the convent or in the world, is of all states the most pleasing to God. We even have a five-cent pamphlet on the subject, "How to Make a Vow of Chastity," written for those who remain in the world and who desire to dedicate themselves to God in the highest possible way. It was sheer oversight that left the statement in the article on motherhood unclear and incomplete.

The editors

Cleveland, Ohio

"I was instructed on good authority that I should write to a diocesan censor of books concerning a theological error that has appeared in your publication. It was the statement that motherhood as a career is second only to that of a sister in a convent. The author is in obvious error, since the Church teaches, and Pope Pius XII has

repeated the doctrine in his recent encyclical on holy virginity, that the state of virginity in the world is higher than that of marriage. I suspect that the author assumed that those who have adopted such a state to be included in his praise of sisters vowed to celibacy in a convent, but by not mentioning them, he did them an injustice. I was told by the censor to ask you for an explanation.

D.F.K."

The explanation is given in answer to the above letter. We might add for the benefit of new readers, that we have also published an article within the past year entitled, "Can Single Women Be Happy?" in which it is stated not only that they can be happy in the world, but can adopt the highest possible vocation, that of virginity for the love of God.

The editors

Beachhurst, N.Y.

"As a sequel to your excellent article, 'Motherhood and Mothers,' could you not plan to publish the same kind of articles on 'Fatherhood and Fathers'? It has struck me just recently that I have seen several articles on the duties of a Catholic woman as wife and mother, but I have seen none such for the Catholic man and the roles he plays. My husband and I would both be most interested in what you might say on this subject.

Mrs. C.S."

Old readers of THE LIGUORIAN will remember that this subject has been treated in THE LIGUORIAN, as it will be again. Two

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previous articles are "How to Be a Good Husband," and "How to Be a Good Father." And they are now published in five-cent pamphlet form. They may be ordered from the Liguorian Pamphlet Office, Liguori, Mo. If they are ordered alone, fifteen cents should be sent, the five cents extra for postage and handling. Stamps are accepted.

The editors

Grand Rapids, Mich.

"I read and re-read your article on 'Motherhood and Mothers.' I am a senior student nurse and our family has long taken your fascinating magazine. But this is to inform you how the above article made my blood boil. You stated how much greater is the vocation of sisterhood to that of motherhood. I disagree. Sisterhood is a great vocation but I believe motherhood surpasses it. Yes, sisters give up their freedom and make many sacrifices. But how many sisters suffer anything equal to labor pains? How many sisters have to stay awake at night to tend to the convulsing body of a sick baby? How many have to scrape on a family budget? In time of war how many sisters have to fear and worry over children? Who has the full time job of watching over, protecting, listening to and feeding a family but the mother? Sisters have none of those worries. They take for granted their clothing, meals, shelter and enjoyments. People are always giving things to them. They have only themselves to care for, while the mother is unselfish in caring for the family. . . . After writing this I feel much better.

D.B."

One thing is forgotten by this correspondent, and that is the fact that becoming a wife and mother means following the most powerful natural instinct in the heart of a woman. It is just because this instinct is so powerful that giving up its fulfillment for the love of God is the highest of all vocations. It is also the reason why there are not enough vocations to the various types of sisterhoods to take care of all the work

that has to be done by sisters; too many girls, knowing full well the material advantages of being a sister, still want to follow the natural desire of their hearts for marriage, a home, children, and all that these mean. Let this senior nurse decide to try to become a sister and she will soon learn why Christ and the Church teach that celibacy for the love of God is the greatest vocation. Only thus will she come to know what violence has to be done to oneself and how greatly one must love God, to give up marriage and the world forever. It is little wonder that for those who do choose the highest vocation Christ fulfills His promise of giving them "a hundredfold in this world, and life everlasting in the next."

The editors

Chanute, Ill.

"I have been reading some of your articles and pamphlets, especially the ones, 'When is Dancing a Sin?' and 'When is Kissing a Sin?' You forget to stress the point of love. I happen to love my fiancée very much and I would not think of putting a hand on her immorally whether I am dancing very close to her or not. And this matter of a couple who are engaged kissing like a brother and sister — don't you know that it is the love and passion that you express with every kiss that really matters? I am a Catholic and a good one, but you give people the idea that the least little thing they do when they are in love is a sin and I disagree. I'm nineteen years old, and I say that the Church is going to lose some of the up-and-coming generation if it insists on such so-called rules.

R.S."

Alas, the Church has been losing some of her children for generations over the topic of "love and passion," and they have been the unfortunate ones, not the Church. It is God's law, not a law of the Church, that the unmarried may not deliberately indulge in sexual passion (no matter how much they are in love) or in unnecessary and provoca-

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tive actions that ordinarily lead to sexual passion. If our correspondent rejects that principle he has already rejected Christ and His Church. If he has misunderstood us and is using the words "love and passion" in a sense exclusive of sexual passion, we implore him to read carefully the principle as enunciated above.

The editors

Camp Lejeune, N. Car.

"After reading the letter from Rev. L.F.S., in the June issue, concerning too much sex in THE LIGUORIAN, I was greatly upset. But now that I have had time to cool off I hope that I can express my feelings clearly on this matter. I was one of those unfortunate girls who grew up in complete ignorance of sexual matters. Whether my parents felt that they were ill-equipped to instruct, or were afraid to approach the subject because of the hush-hush attitude of their generation, or merely thought it best for me to find out for myself, I do not know. If it had not been for my nursing education and the advice and instruction of good friends and priests, I doubt that I could ever have become the well-adjusted wife I am today. We parents of today belong to a transitional generation that must clear away the shadows and ignorance and mystery and misconceptions that are prevalent concerning sex. It is to you, writers in Catholic magazines, to whom we turn for help and guidance in our great task. Where else are we to find and learn the truth about God's will in regard to sex if not from His ministers on earth? We are depending on you; no matter what anyone says, please do not forsake us in our great need.

Mrs. R.P.W."

THE LIGUORIAN will always try to provide religious, moral and spiritual instruction for its readers, in every walk and vocation of life. Nothing in God's wondrous plans, not even sex, needs a hush-hush treatment. To the many ignorant and misguided of His

creatures in the world today, we hope to show His will, His commands, and His rewards.

The editors

St. Louis, Mo.

"This is a retort to the letter submitted by Rev. L.F.S., in the June issue. He appears to be of the opinion that the Catholic Church should steer clear of sex education in public print, but I am of the opposite opinion. I am a Catholic teen-aged boy who cries out to priests and nuns to prepare us young people for our inevitable clash with sex. Times have changed. Silence is no longer golden. The fight for purity has to be waged as vigorously as the devil's fight for impurity. Sex is paraded before us more than ever before. The lurid costumes seen in movies and television are common. Half-clad women glare from the covers of pocket-books in every drugstore. Giant size pictures of girls in scanty bathing suits smile at us from billboards everywhere you turn, and worst of all, the many 'adulterous' marriages are 'legal' according to the courts and are condoned by the press and people. Sex engulfs us. What are we young people to do? Should we all retreat to a monastery or convent? With our present knowledge we either despair or fall into the devil's hands or miss the positive purpose and plan made for the world. Please, please, give us knowledge. Give us the weapons to fight the evil that is all around us. Give us a lamp to light our way through the black smog of sex-sins that try to hide the Son of God from our eyes.

C.R.D."

This appeal of a teen-ager moves us deeply, and should move many others who have the authority or the influence to help young people win their most difficult battle today.

The editors

Canton, Ohio

"Tell me, oh tell me, how such holy men as you editors of THE LIGUORIAN, who as

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priests have never married, can know so much about women? There is an article in the June LIGUORIAN about operations on pregnant mothers that floored me. Are you medical men or are you priests? Young people reading such stuff could not be blamed if they suspected that there is something wrong with the clergy, since you seem to know so much about women and marriage. This is not the first time I have read trash and I am getting more disgusted each time.

G.H."

The article referred to dealt with the very acute and common moral problem of whether it is ever lawful to kill an unborn baby to save the life of its mother. Are there really many Catholics who do not know that students for the priesthood have to be prepared to give the right answers to such problems even before they can be ordained? Or who believe that people should be left in ignorance about such problems because they are too delicate for the priest to handle?

The editors

Everett, Mass.

"In reading over your back issues, I was surprised to see, from some of the reports in 'Readers Retort,' that you hold it is a sin for parents not to send their children to a Catholic school when they can do so. Seriously I cannot understand why this should be. I am with you one hundred per cent that it is a sin not to provide a fitting religious background for one's children, but many people feel that a Catholic school, although it may possess many admirable qualities, is a form of segregation to an extent. Being interested in their child's development in dealing with every race and creed, parents may choose a public school for the child, with the earnest aim of sending him to Sunday School and continually encouraging his love of God and the one true Church by private talks and example.

M.P."

It is impossible to "encourage love of

God and the one true Church" in any child without practicing and inculcating obedience to the serious laws of the Church. It is a universal law of the Church that parents must send their children to a Catholic school if one is available to them, and if they do not have the permission of their bishop to do otherwise. This law was restated to the whole Catholic world as recently as 1929, when Pope Pius XI said, in his encyclical on the Christian education of youth: "We renew and confirm the declarations of Pope Pius IX and Pope Leo XIII, as well as the sacred canons, in which the frequenting of non-Catholic schools, whether neutral or mixed, those namely that are open to Catholics and non-Catholics alike, is forbidden for Catholic children, and can be at most tolerated, on the approval of the ordinary alone, under determined circumstances of place and time, and with special precautions." A Catholic may look upon this as a form of segregation, but it is segregation from secularism, the most dangerous disease in the world today.

The editors

Washington, D.C.

"Since this is the Marian year, I thought that many of your readers who have friends or relatives who are blind might like to make it possible for them to say special novena prayers to Our Blessed Lady. They can obtain, for the blind, Novena Prayers to Our Mother of Perpetual Help in Grade Two Braille for 85c by writing to

Rev. W. F. Jenks

3112 - 7th St., N.E.

Washington 17, D.C."

Niles, Ohio

"Just a line to let you know that I think THE LIGUORIAN one of the greatest magazines I ever read. I can hardly praise it enough and certainly can't find anything wrong with it. Keep hitting hard and please don't compromise. I would like to register my vote for putting the articles 'Portrait of Christ,' in book or booklet form.

J.L.P."

How To Gain Indulgences

John P. Schaefer

FROM the darkness of faith man can obtain but a shadowy idea of the infinite value of the spiritual treasures of God. Skillfully, even mercifully, has the all-wise Planner concealed them, that our merit might be more abundant. One of the greatest of these treasures must be that which has come to be known as the "treasury of the Church." For it is composed of the infinite satisfactions of Christ and the superabundant satisfactions of the Mother of God and the Blessed.

It is no wonder, then, that with such a precious treasure at her disposal the Church has been solicitous in safeguarding it and watchful of dispensing from it with the greatest fruit to her children. It is by means of indulgences that these satisfactions of Christ and His saints are dispensed. But round about her indulgences the Church has planted a protective hedge of rules, not to make it more difficult to partake of the treasury of the Church, but that it might be appreciated more and participated in more fully. These rules are to be found in the Code of Canon Law.

The first rule set down by the Church for gaining indulgences is one proper to every society, that of membership. For, in order to participate in the goods and benefits of a community or society one must, first of all, be a member of that society or community.

Only those who have been baptized may gain indulgences. For it is by baptism that one is made a member of the Church, the mystical body of Christ. Hence, infidels and even catechumens (those awaiting baptism) are unable to gain indulgences. Moreover, those who have been excommunicated by the Church, who have become, as it were, dead members of the body of Christ, are also excluded from gaining indulgences.

The application of indulgences has been further limited, even for those who are capable of gaining them. Indulgences may be applied only to the holy souls in purgatory and to the living faithful who are in the state of grace and have fulfilled the works prescribed for the gaining of a given indulgence. They may not be applied to another living person, because, though the Holy Father could conceivably do so, it would seem to be contrary to the principle that the living can merit forgiveness only for themselves. All indulgences granted by the Holy Father are applicable to the souls in purgatory, unless it is evident from the grant of an indulgence that it may be gained only by the living. However, in order to gain an indulgence granted by a bishop or another official of the Church possessing only limited jurisdiction, one must be a subject of that person or at least be present within the

limits of his authority at the time. A native of New York, for instance, cannot gain an indulgence granted by the archbishop of Chicago unless he is travelling in the Chicago archdiocese. But as a subject of Cardinal Spellman, even while travelling he may gain indulgences granted to members of the archdiocese of New York.

In addition to these general requirements for gaining indulgences, three special conditions must be fulfilled by the person gaining them. He must, first of all, be in the state of grace; secondly, he must have the intention of gaining indulgences; and, finally, he must perform the works and recite the prayers prescribed for the gaining of the individual indulgence.

That one may gain an indulgence for himself he must be in the state of grace at least at the completion of the works or prayers prescribed for the indulgence. An indulgence is the remission of the temporal punishment due to sin, and as long as mortal sin remains unforgiven, the temporal punishment due to sin cannot be forgiven. This same reasoning applies to a plenary indulgence, which grants the remission of *all* temporal punishment due to sin. Hence, in order to gain a plenary indulgence fully, one must be free not only of all mortal sin but of all venial sin, for the punishment due to sin cannot be forgiven as long as the sin itself, even venial sin, remains. The faithful, therefore, are urged before fulfilling the works prescribed for the gaining of a plenary indulgence, to make an act of perfect contrition. This condition, however, should not discourage us from attempting to gain plenary indulgences, for even though they may not be gained in their entirety, they may still be gained partially.

Oftentimes the Church employs the words, "to those who are at least con-

trite," in the grant of partial indulgences. By this she is not imposing contrition as a condition to be fulfilled by those who are already in the state of grace; she is merely reminding those who need to return to the state of grace that before they can gain the indulgence they must either go to confession or at least make an act of perfect contrition with the intention of going to confession.

It has long been a matter of dispute among those who interpret Canon Law as to whether it is necessary for one gaining an indulgence applicable to the souls in purgatory to be in the state of grace. Without presuming to settle such a dispute (though it is surely more becoming for one gaining such an indulgence to be in the state of grace), this condition would not seem to be absolutely necessary. For when the Father grants an indulgence to the departed, he sets down only a *condition* upon the fulfillment of which punishment is remitted to the departed from the treasury of the merits of Christ and the saints. However one in the state of sin cannot gain an indulgence for himself because freedom from sin is an absolute necessity for him before the punishment due to sin can be forgiven. Hence, while those in the state of sin receive constant encouragement to return to the state of grace, they should not be discouraged from attempting to gain indulgences for the souls in purgatory.

The second condition prescribed for the gaining of indulgences is that one must have the intention of gaining them. This intention must have been made at some time during a person's life, though it need not be adverted to at the time of fulfilling the works set down for the gaining of an individual indulgence. It is sufficient that the intention be a general one, which has

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not been retracted, and may be phrased in some such words as these: "I intend to gain all the indulgences of which I am capable, during my whole life." However, the faithful are urged to renew this intention at the beginning of each day, namely, to gain all indulgences possible during "this" day.

The third condition which must be fulfilled in order to gain an indulgence is the execution of the prescribed works or prayers. These must be completed in their entirety. However, if a small part were omitted, for instance, a Hail Mary or so doing the recitation of the rosary, the indulgence would still be gained. If one is obliged by some law to the recitation of a certain indulgenced prayer, he cannot gain an indulgence by its recitation. The one exception to this is the penance imposed by the priest in confession. If, therefore, the priest in confession should impose, as a penance, the recitation of some indulgenced prayer, the penitent could at one and the same time fulfill his penance and gain an indulgence.

Two very interesting questions are often asked about indulgences: "How often can an indulgence be gained?" and "Can several indulgences be gained by the recitation of one prayer?" In answer to the first question, as often as the prescribed prayer or work is repeated, so many indulgences may be gained. However, several indulgences may not generally be gained by one prayer or work. There are two exceptions to this rule. If the prescribed work be confession or communion, one confession or communion, as we shall see later, may satisfy for the gaining of many indulgences. At times, too, the grant of an indulgence may expressly allow several indulgences to be gained by the performance of one work. This is the case, for instance, in

the recitation of the rosary. One who recites the rosary, if it has been properly blessed, may by one recitation gain both the Dominican and Crozier indulgences as well as the Apostolic indulgences.

When a prescribed time has been set for the gaining of an indulgence, as, for instance, the recitation of the Angelus, the indulgence may be gained at no other time. However, as is usually the case, if no determined time has been set, the indulgence may be gained at any time and as often as willed. If an indulgence is granted for a certain day, it may be gained at any time from midnight to midnight of that day. But if one of the works prescribed for the gaining of the indulgence on a given day be a visit to a church, the visit may be made at any time from noon of the preceding day to midnight of the day itself.

In fulfilling the conditions for the gaining of an indulgence, no order is prescribed. For instance, if certain prayers, a visit to a church, confession and Holy Communion be demanded, any of the works may be completed first according to one's convenience, as long as one is in the state of grace at the completion of the final work. It is obvious, however, that, confession must precede Holy Communion if the person is in the state of sin.

The preceding conditions, namely, the state of grace, the intention of gaining indulgences, and the fulfillment of the prescribed works, apply to all indulgences. In addition to these, however, when the Church grants a plenary indulgence it is ordinarily dependent upon what she calls the fulfillment of the "usual conditions." These conditions are confession, Communion, a visit to a church, and prayer according to the intention of the Holy Father. In order to gain more profit from the

treasury of the Church, each of these conditions should also be clearly understood.

When confession is prescribed in the grant of an indulgence, the sacrament must be received even though one is not conscious of any mortal sin. However, if confession is not expressly required, the sacrament need not be received, even though the person is in the state of mortal sin. It suffices, in order to gain the indulgence, to return to the state of grace by an act of perfect contrition.

A confession thus required need not be made on the day on which the indulgence is gained. It may be performed within eight days preceding or eight days following the prescribed day. Thus the confession of one who is accustomed to receive the sacrament at least twice a month satisfies for the gaining of all indulgences, and there is no need to receive the sacrament specifically to gain a certain indulgence. The only exceptions to this rule are the Jubilee indulgences, to gain which one must receive the sacrament of penance specifically for this purpose.

When the reception of Holy Communion is required for the gaining of an indulgence, this condition may be fulfilled on the day preceding that with which the indulgence is connected or within the eight days following. It may be received in any church except when a special church is prescribed. Should a visit to a church be required also, another visit aside from that required to receive Holy Communion need not be made. In much the same manner as one confession may suffice for the gaining of many indulgences, so also one Communion is sufficient for the gaining of many indulgences attached to one day, since it is possible to receive only once a day. However, to gain all possible indulgences one must

be in the habit of receiving almost every day in the state of grace and with the proper pious motive, fulfilling, of course, the other conditions for gaining the indulgences.

The third condition usually required for the gaining of a plenary indulgence is that of a visit to a church. It must be made with the intention of honoring God in Himself or in His saints, and some mental or vocal prayer recited during the visit, i.e., the prescribed prayer, if one is required, or if none is set down, some prayer according to one's piety and devotion. If a visit to a specified church be required, that church must be visited in order to gain the indulgence. However, if the church be undetermined, the visit may be made to any church or chapel in which the faithful are authorized to fulfill their obligation of hearing Mass. Moreover, religious men and women, and those residing with them for the purpose of ministering to them, may also fulfill this condition by a visit to their own chapel, if a visit to a specified church is not required.

In order to gain many indulgences, for each of which a visit to a church is required, as many visits must be made as there are indulgences to be gained. For this it suffices to step outside the doors of the church for a moment, to re-enter and to perform the other prescribed conditions. If a visit be required, not to a church, but to a chapel or to an altar within a church (this is the case in the indulgences granted to a visit to seven of the altars in St. Peter's Basilica in Rome), it is not sufficient to be merely present in the church, but to make a distinct visit to each altar or chapel. Most probably a visit to a church necessitated by the precept of attending Mass is also sufficient for the gaining of an indulgence.

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The final usual condition required for the gaining of plenary indulgences is prayer for the intention of the Holy Father. These prayers are not ordinarily determined, but left to the pious judgment of the faithful. However, when it is a matter of gaining a plenary indulgence it is not sufficient that these prayers be said merely mentally, but *they must be said vocally*. If a special prayer be prescribed, it must be recited and no substitution made unless such a substitution be authorized by a confessor.

Formerly the prayers prescribed for the intention of the Holy Father were six *Our Fathers*, *Hail Marys* and *Glorys*, but it suffices now to say one of each or to recite some other prayers according to one's discretion and piety. However, to gain those indulgences known as "*toties quoties*" indulgences (to be gained with each visit to the church) the six *Our Fathers*, *Hail Marys* and *Glorys* must still be recited for the intention of the Holy Father. Unless explicitly required, it is not necessary to recite these prayers for the intention of the Holy Father during the visit to the church. It should be noted, however, that the "*toties quoties*" indulgences do require that these prayers be said during the visit.

If a special prayer is assigned for the gaining of an indulgence, it may be recited in any language, as long as the translation is faithful to the original. This is generally certified to by a declaration of the Sacred Penitentiary or by a bishop of the country in which

the language is spoken. However, indulgences cannot be gained if a substantial change is made in the prayer. Such prayers must also be recited vocally. But invocations and ejaculatory prayers may be recited merely mentally.

To gain an indulgence attached to a certain prayer it is sufficient to recite the prayer alternately with a companion or merely to follow mentally while it is being recited by another. Nor is it necessary to kneel while reciting the prayer unless the grant of the indulgence has imposed this condition. In this case, however, those unable to kneel because of sickness, weakness or deformity may still gain the indulgence. Mutes may gain indulgences attached to public prayers by elevating their minds with pious sentiments towards God during the recitation of the prayers. In the case of prayers said in private such people need only think of them in their minds or say them with signs or even merely read them with their eyes.

Those who are impeded from performing the works to which an indulgence is attached may obtain from a confessor what is known as a "commutation." That is, any confessor who is able to hear such a person's confession may, even though no confession be made, substitute some other work for the one prescribed. For instance, for one unable to visit a church because of sickness or some other justifying reason, a confessor may prescribe certain prayers.

Sudden Death

He struck a match at eighty miles
To light a cigarette;
But then he struck a culvert
And he hasn't "lighted" yet!

Quote

Teen-Age Problem

Donald F. Miller

Immodest Dress

Problem: For nine months I have been a convert to the Catholic faith. By the grace of God I was transformed from a wild teen-ager and agnostic to a child of God. Because of what I was and what I am now, I recognize the fact that one of the greatest occasions of sin among teen-agers is immodest dress on the part of girls. Once in a while you hear a sermon in which it is stated that short shorts, and low-cut and revealing dresses are sinful. But because this is not universally insisted on, teen-agers always give the excuse for their immodest dress that "others are permitted to get by with it." Cannot something be done to curb this evil among *all* Catholic teen-agers?

Solution: Every teen-ager should be deeply impressed with this plea from one of themselves who recognizes by experience the dangers of immodesty in dress. Let us add our word to the force of the argument that she presents.

The tendency toward more and more nudity is the by-product of the secularism that all Catholics have a mandate to combat today. Secularism is concern only for comfort, pleasure, excitement, luxury in this world, with no thought of the responsibility of working for happiness in another and an eternal world. The secularistic mind resists prohibition and rules of self-denial of any kind; it measures everything by how much pleasure it brings in this world.

It is natural that secularism thus defined should lead to a kind of worship of the human body, and of the comforts and pleasures that the body can enjoy. In its worst form it leads to a worship of sex, with no regard for any of the natural and divine laws that God laid down for the use of sex as these must be obeyed to attain the happiness of heaven.

Many Catholic teen-aged girls, it must be admitted, are not aware of the relationship between the practice of publicly wearing skimpy clothing and secularism and sin. They say: "I find such clothing comfortable; it makes me less aware of the heat; it turns my body a beautiful brown; and almost everybody seems to be wearing similar skimpy clothing today."

Thus they have accepted the principle of comfort for the body as above all other principles. They blind themselves to the fact that to appear publicly in shorts and a halter, or in very low cut dresses, inevitably turns the minds and imaginations of many who see them toward sex and sin. It makes chastity doubly difficult for their companions and friends; it offers easy occasions for others to lead them into sin.

These are facts that we beg teen-aged girls to accept even though they have as yet had no practical experience of their truth. Let them be proud to resist the tendencies of their neighbors to practice semi-nudity, and ready to defend their own modesty without any kind of apology.

The Champion of Christ

One battle that the Pharisees lost over Christ

R. J. Miller

The Jews therefore did not believe concerning him that he had been blind, and had received his sight, until they called the parents of him who had received his sight, and asked them, saying: Is this your son, who, you say, was born blind? How then does he now see?

THOUGH the whole city was full of the story, the Pharisees refused to believe it. Even after they had called the beggar before them and questioned him themselves (and even though some of the very questioners seemed ready to believe) the bitter majority hung on obstinately. Nothing, they were determined, would convince them that Jesus Christ had worked this miracle of giving sight to a man born blind.

Particularly galling for them was the realization that they were getting exactly what they asked for. Christ had claimed to be the Light of the World. They had challenged Him to bring forward some proof of this extraordinary claim. And He had done just that. The Light of the World had given sight to the blind.

They had got their proof; but now they would not accept it.

The Jews would not believe concerning him that had been blind, and had received his sight.

Any dodge, any legal loophole (such

as the hypocritical claptrap about the miracle not being authentic because worked on the sabbath), any means at all must be sought, seized, applied in order to discredit Jesus Christ.

Thus, after an attempt to bully the man himself into uncertainty or denial (an attempt that fizzled completely), they now decided upon a new approach. They would work through the parents.

They called the parents of him who had received his sight, and asked them, saying:

Is this your son, who, you say, was born blind?

How then does he now see?

"Who, *you say*, was born blind." The bullying goes on. Although this is presumably an official investigation conducted by due authority to establish impartially the truth of the matter, there is not a trace of honest impartiality about it. Rather, the procedure seems to be to treat the trembling old couple like a pair of criminals from the start. Scare them to death. "You say" your son was born blind. But he can see now; *you are a pair of liars!*

The tactic worked, at least to some extent. It actually did frighten the poor old parents, if not out of their wits, at least to the point where all they wanted

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was to get out of the affair as quickly and as completely as possible. They were not quite of the heroic stature of their son, the champion of Jesus Christ.

His parents answered them and said:

We know that this is our son, and that he was born blind.

But how he comes to see now, we do not know; or who it was that opened his eyes, we do not know.

Ask him!

He is of age; let him speak for himself!

These things his parents said, because they feared the Jews.

For the Jews had already agreed among themselves, that if any man should confess Him to be the Christ, he should be put out of the synagogue.

How familiar it rings, how human and "modern," this frightened "passing the buck!"

Of course the parents knew how their son had come to recover his sight. The chances are that they themselves had walked him through town with the mud all over his eyes, following Christ's strange technique for curing blindness: smear a man's eyes with mud and send him across town to bathe in the public pool.

But even supposing that they had not been present for the miracle itself, they surely had heard by now of what had happened to their son, and what was the name of the great family benefactor.

But they were afraid.

The Jews had already agreed among themselves, that if any man should confess Him to be the Christ, he should be put out of the synagogue.

And so the parents take refuge in a kind of legal dodge themselves. They

know, on their own experience, that this is their son, and that he was born blind. That is all. The rest is hearsay. Hearsay is not legal evidence. Let those who have first hand knowledge testify. Ask our son; he is the one who was cured. He knows, if anyone does.

Ask him. He is of age;

Let him speak for himself.

The Jewish rulers hated to do it, but there was no other way. They had to call back their very uncooperative witness, the blind man who could see.

This time they start off with a rush, determined to get the lead on him and overwhelm him before he can catch his breath.

Give glory to God.

We know this Man is a criminal.

"Give glory to God!" A very pious way of saying: "Tell the truth, you accursed, ignorant beggar!"

And then: "We know this Man is a criminal": the obvious thought that comes to mind here is: "What's that got to do with the case?" The question at issue is simply this: Did Christ work the miracle, or did He not? Whether He is a criminal or a Saint is a side issue, as far as the actual fact of the case is concerned. But of course that is exactly what the Pharisees would have liked: run the case off into side issues, and forget all about the main point.

But St. Restitutus saw the trap, and sidestepped it neatly. In fact, he very neatly disposed of the side issue itself, and put the case right back on the track.

About His being a criminal, I do not know. The one thing I do know is: whereas I was blind, now I see.

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It is the perfect answer; and indeed the high spot in all the questionings and cross examinings of this strange and intriguing trial.

But how did the man actually deliver this perfect answer? The printed word is interesting enough; but in what way, with what expression and emphasis did he give it life?

For one thing, we recognize here once again, as we did before, the striking combination of opposites: the seeming simplicity, cloaking but not concealing the wisdom of the serpent. On the face of it, the answer was simplicity itself. But beneath the surface there were several clear indications that the man speaking knew exactly what he was doing. Subtly, somehow, but unmistakably, he conveyed to the Pharisees the contrast between their attitude and his. They had said: "We know" this man is a criminal; the cured man replies: "I do not know," but then hammers home the "one thing" he does know: with the clear suggestion that he had the facts on his side over against a bald statement: "We know" on theirs. The legal lights were shown, by this beggar from the slums, that they had produced no evidence (or only the flimsiest) to back up their "We know"; while on his:

The one thing I know is: whereas I was blind, now I see.

We can see too, if we look closely, just a bit of displeasure with his parents for their weakness; and also the beginnings of a grim irony or humor at the expense of the Pharisees and their hypocritical persistent beating about the bush.

And whatever the various shades of meaning Christ's champion was able to give his simple words, we can see him still, as we have done in his previous

questioning, with the characteristic attitudes and gestures of his class and race: the ingratiating manner: pleasant, amiable, eager; the elevated shoulders, the outspread palms, the rising inflections; but with it all, a deep-set watchfull determination not to be put off or made a fool of, and in this case an unswervable loyalty to Christ.

But the effect of his reply on the Pharisees was stunning. It had been a blow like lightning, in and out behind their guard, and it left them dazed. The cured man looked on amiably as they thrashed about mentally for an opening of their own. But all they could do was come back sputtering and ineffectual, pawing the air, so to speak, with their former line of attack (the "criminal" line) completely forgotten:

They said to him:

What did He do to you? How did He open your eyes?

It was only back again to the ancient rigamarole that they had used in the first questioning. The learned doctors of the law must have been dazed indeed, to flounder about in this aimless fashion. And their opponent was not slow to capitalize on the situation. He came in like a champion with another deadly blow:

He answered them:

I told you already, and you heard it.

Why do you want to hear it again?

Do you want to become His disciples too?

It was said as the most obvious thing in the world. The question was asked with eager interest, as if for simple information, with just a suggestion of grim, dry irony or humor about it. It was all done with deadly ease and simplicity, but it rocked their world. *Disciples? Disciples of this Man? Great*

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God, their entire effort was to see that no one became His disciple!

They reviled him therefore.

Cursed and swore like fishwives, did these elegant doctors of the law, as they sat helpless and befuddled after this breath-taking blow from Christ's champion. But no, not quite helpless yet. Blunderingly they came forward again ("gluttons for punishment," the modern expression would be) cursing, thrashing out wildly, pawing the air once more:

They reviled him therefore and said:
You be His disciple!
We are disciples of Moses!

Again we have to marvel at the peculiar line they take. What has Moses got to do with the affair? Why bring him in? Any refuge in a storm, seems to have been the idea; if we can't help ourselves, let's hide behind Moses against this incredible beggar from the slums.

We know that God spoke to Moses (they go on); but as to this Man, we do not know where He is from.

But the champion steps in with another of his seemingly innocent remarks (all hands and shoulders and guileless surprise), and they find themselves breathless and dazed yet again:

Why, that is a strange thing!
You do not know where He is from,
And He opened my eyes!

As much as to say:

But I thought you must know where He is from, since you are so sure He is a criminal! And if by a miracle of God

He opened my eyes, how can you say you do not know where He is from?

Then as to their hiding behind Moses, the champion has no trouble at all with Moses. He moves in behind that particular defence as though he had been waiting for it. In fact, he takes over the Moses idea himself, and, with his usual deceptive ease, turns it into a brilliant attack of his own.

Now we know that God does not hear sinners.

But if a man is a servant of God and does His will, that is the man He hears.

"We know" — even their very words are turned against them. "We know Moses is from God," they had said. He comes back: Very well; Moses was from God. But how is it that "we know" any man is from God? "We know" it if God hears him, helps him, works miracles through him.

And with that, Christ's champion moves in for the finish of this extraordinary encounter. The Pharisees are sagging speechless as he gets in his effortless but deadly blows. He seems only a Jewish beggar, carrying on a voluble gesture-laden discussion with friends, but his words bear a weight of truth to the Pharisees, and go unerringly, with crushing finality, to the most painful and sensitive point of their feelings in the affair.

From the beginning of the world it never was heard of, that anyone gave sight to a man born blind.

Your Moses? He came from God? Not even Moses carried credentials from God like this Man!

Unless He were from God,
He could not do a thing!

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"This Man" has done the impossible. The evidence stands before you. If "you know" that Moses was from God, then *you know* this Man is from God!

The Pharisees were defeated, and they knew that too. But they had one trick left. "If any man should confess Him to be the Christ, he should be put out of the synagogue." True or false, just or unjust, fair or foul, it mattered not to them. Especially now, with their humiliation about them like a fiery robe, and that accursed beggar gloating over them like a victorious champion in the name of "that Man," not all hell would keep them from having their last vicious word. Sputtering, mouthing, cursing with rage they had it:

You were wholly born in sins, and are trying to teach us?

And (concludes St. John) they cast him out.

Christ's champion has done his work, and this is his reward.

Or rather, this is *not* his reward. Restitutus looked for nothing else from the Pharisees. He knew what he was risking when first he took the stand he did for Christ and the truth; and he had accepted the risk.

But there was to be a reward after all, and it was to come from Christ Himself. While His champion had been at work, Jesus had kept in the background. Now that the work was so royally done, Jesus comes forward, and seeks him out.

Jesus heard that they had cast him out. And when He had found him, He said to him:

Do you believe in the Son of God?

"Jesus heard": Our divine Lord acted as though in His divinity He had not been watching attentively all

through the trial, admiring the way His champion was taking his part. "He heard": perhaps one of the apostles told him about it.

And when He stood before Restitutus, it was the first time (in all probability) that the man "laid eyes" upon Him. At the time of the miracle Jesus had sent him off to the pool of Siloe still blind, with mud all over his eyes. And after the cure, when they asked Restitutus where Jesus was, he said: "I do not know." So now Jesus gives him the favor or reward of letting his new eyes feast on Himself.

But that was not the real reward. In a spirit of faith, with loyal and rugged honesty, Restitutus had entered a bitter contest. He had come off victorious, though disqualified when the struggle was over by "dirty work" from the opposition. And now Christ rewards his faith and his victory — and his having to put up with the dirty work — by a very special divine revelation, reserved for the very few. "Do you believe in the Son of God?" Jesus asked; and St. Restitutus asks, with the eager docility of a little child:

Who is He, Lord, that I may believe in Him?

Gone is the defiant, grim attitude with which he faced and defeated the Pharisees. This is Restitutus himself, in his deepest soul. This is the humble loyalty to Christ which was the main-spring of his courage before the Pharisees. And Jesus replies to that honest docility:

You have just seen Him; and He is the One talking to you now.

Restitutus responds.

I believe, Lord! Falling down, he adored Him.

Thoughts for the Shut-In

Leonard F. Hyland

The School of the Sick-bed

September is the traditional month for school to begin. Perhaps it is therefore an appropriate time for the shut-in to remind himself that sickness itself is meant to be a school, in which invaluable lessons can be learned for time and eternity.

When a person is struck down by illness or some accident, and must spend a considerable period in a state of invalidism, the natural reaction is to feel keenly a sense of frustration. The whole thing seems so useless. Others are able to go about their work or their recreation, planning and doing worthwhile things, while the shut-in can only remain idly in bed and eat out his heart.

Nothing is more dangerous to the sick person than this temptation to feel utterly frustrated. It is a temptation which can be overcome ultimately only by a deep faith recognizing the role of God's providence in human affairs. The line of reasoning such faith should produce will be something like this:

Nothing (except sin) in the world happens unless God wills it.

Sickness also can happen only as a result of God's permissive will.

God can will nothing without a purpose, i.e., His glory and our good.

Therefore sickness in some way, if accepted rightly, must be productive of the purpose God has in permitting it.

If sickness can teach us these truths, certainly it deserves the name of school.

It is a special kind of school, to be sure. Only a certain select group are found eligible to attend it for long periods. As to why this should be, that some are selected rather than others for the school of sickness, this mystery must remain unsolved until we reach eternity.

The shut-in will not waste time fruitlessly bewailing his lot and making invidious comparisons. Rather, from his own individual school of sickness, he will try to learn all the lessons God wishes him to learn.

Patience, for example, can be practiced on a sick bed more intensively than in any other circumstances.

Then there is the lesson of prayer. The shut-in, besides a regular pattern of prayer throughout the day (depending on his condition and abilities) can work at the cultivation of recollection which means thinking often of God throughout the day.

In working at these and other virtues, the shut-in will not grow discouraged at slow progress. In this school, God gives the grades, and He gives the highest notes to those who sincerely try.

Happenings in Rome

Monthly round-up of significant events in the capital of Christendom.

Christopher D. McEnniry

The Pope to Children:

Eugenio Pacelli loved to teach catechism to children. Pius XII has not forgotten the art. To the multitude of little boys and girls massed in St. Peter's Square he said: "Once upon a time there was a fine good child, the consolation and joy of its parents. One day, sent on an errand, it skipped along a country pathway. The fields were bright with wild flowers. As the child stooped to pick a nosegay it was bitten by a poisonous snake and died in its weeping mother's arms.

"How many poor little ones today run the risk of being struck by the fangs of a more insidious serpent — the serpent from hell. For them, their holy Mother, the Church, will shed bitter tears, and who will be able to comfort her? This venomous serpent glides about the world, disguised in a thousand ways, to attack especially the children, to tear them away from Jesus, to keep them far from the priest and the Church.

"Look out, children. As you run about the streets or play your games, as you open up a newspaper or a book, as you watch the show that has come into your very home; look out! Hidden there, may be that serpent that would sting you and snatch you from Jesus. The moment you spy it, scream; run to mama, above all call on your heavenly mother, Mary. She has such power with God, and she is always near, ready to hear you. Urge your guardian angel to light and guard you. Listen to your parents and teachers when they say: This is good, do it; this is bad,

shun it. What joy for the Pope to know that there are so many children who really try to act like the Divine Child Jesus: Do you too want to be good, like Jesus? to be fine, like Jesus? to be obedient, like Jesus? What does it matter if you are little and weak — if temptations coax you — if the devil attacks you. Jesus will defend you and keep you safe. And when you are tired, go to Mary. She will take you in her arms and comfort you. Tell me, do you really like the Blessed Mother? Then every time she asks something of you, come back quick with a cheerful 'Yes, Mother.'

"In these days, dear children, the devil is rabid — trying to hurt the Church. The Pope counts on you — counts on you to help with your prayers and your little sacrifices. Ask Jesus then to protect the Church, to shatter the attacks against the Church, to bring all souls to heaven especially those in most need of His mercy. Use sweet violence with His Divine Heart to make Him hurry up and send us better days — days with brighter dawns and more gorgeous sunsets. And may you, like the children of Jerusalem on the first Palm Sunday, promote the triumph of the great Friend of children, Jesus Christ the Saviour of the world!"

Good Journalists:

Through his Sub-Secretary of State, Monsignor Montini, the Pope spoke to a group of Catholic journalists. The journalist, he said, addresses himself to public opinion, narrates daily events

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to people eager for news. It is therefore by giving the news of each day, after making sure that it is true, by presenting it fairly and by commenting on it wisely, that the journalist helps his readers to form a correct and healthy outlook upon life. He must be a master in the art of addressing public opinion in the language it understands. The journalist is not improvised. In the rugged battle in the arena of the press of today generous zeal is not enough. The Catholic journalist must be formed and trained; he must bring to his aid all the knowledge, all the experience, all the modern technique, that will make his work equal, if not superior, to any profane publication.

Amid the confusion, the bitterness, the mendacity of the moment, there are too many, even among Catholics, who give way to the extreme of impatience on the one hand, or to discouragement on the other. The Catholic journalist must know how to lead them back to the wisdom of the "golden mean."

Tito's Persecution:

A thoroughly documented book has just appeared giving the results of "religious tolerance" in Yugoslavia or Titoland: one cardinal who, after five years in jail, is still practically a prisoner in a little parish rectory; one bishop in prison; two bishops in exile; one bishop dead after the sufferings of imprisonment; one bishop mysteriously missing; one bishop who narrowly escaped being burned alive; nearly all the other bishops subject to savage attacks; some four hundred priests murdered during the beautiful day of the "liberation," while hundreds of other priests languish behind prison bars; four thousand sisters forced to abandon their convents and to stop working for the children, the sick and the poor.

Still worse, the very life of the Church is menaced: the Catholic press is suppressed, Catholic action is banned, the training of young men for the priesthood is hampered, growing boys and girls are withdrawn from Catholic influence, the clergy are harassed, denied all contact with the faithful, except during their sermons in church, where spies stand by, ready to accuse them of disloyalty to the People's Government, shameful charges are broadcast against the Pope and the bishops and the clergy and the sisters, and they are prevented from answering these calumnies.

This book of 180 pages is "*Catholiques du Yugoslavie*" published by Desclee de Brouwer.

Mocking Freedom:

An unfortunate priest who has apostatized and joined the communists has just returned from a tour behind the iron curtain. In the communist papers he has published a long list of "facts" showing the complete "religious liberty" enjoyed in those favored lands! All that is required is to bring religion into conformity with atheistic communism. Then it is "free" to seduce unsuspecting souls.

Dominicans at Fatima:

The Madonna, who preaches the rosary to the world from her shrine of Fatima, has drawn to her feet the "Order of the Rosary," which is the Dominicans. The Dominican Fathers have built there their novitiate and house of studies. The active Dominican Sisters have erected a vast guest house where they minister to the pilgrims. The cloistered Dominican Sisters of the Perpetual Rosary have a convent there where they recite the rosary night and day in obedience to Mary's request.

Sideglances

By the Bystander

This is a good time for parents to reflect on the principles concerning the education of their children that have always been cherished by the Catholic Church and that were neatly summarized by Pope Pius XI in his encyclical on Christian education in 1929. Since, more than a year ago, the Bystander stated the universal law of the Church commanding parents not only to see to it personally that their children are instructed and trained in full Christian doctrine and living, but also to send their children to Catholic schools when it is possible to do so, scarcely a month has passed in which we have not received some letters from parents taking issue not only with us but with the Church itself on the latter command. Yet everything we stated is contained in the above-mentioned encyclical. The best thing that parents could do would be to get a copy of the encyclical and read it carefully. But for those who cannot or will not do that, we summarize its important points here.

Pope Pius XI begins by setting forth the true purpose of education. He does so against the background of the confusion, disputation and controversy that mark all discussions of the true end of education among secularists, religious "liberals," and agnostics in the world today. Catholic parents should find a refreshing simplicity, an appealing certainty, in what the Pope sets before them as the purpose they must have in mind throughout the whole complicated process of educating their children. He says: "It is as important to make no mistake in education as to make no mistake in the

pursuit of the last end (of man), with which the whole work of education is intimately and necessarily connected. In fact, since education consists essentially in preparing man for what he must be and for what he must do here below in order to obtain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His only-begotten Son, Who alone is 'the way, the truth and the life,' there can be no ideally perfect education which is not Christian education." Thus, for Catholic parents, education means primarily and essentially preparing their children to win the happiness of heaven; all other educational aims and goals are secondary to that.

But parents should be aware not only of the goal of education, but also of the full scope of the make-up of a child who is to be educated. Again Pope Pius gives a simple but all-inclusive definition. "It must never be forgotten," he says, "that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original estate but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite." According to this definition of a whole human being, it becomes evident that revelation (i.e., the teachings of Christ and His Church) must enter into the daily education of a child; the supernatural gifts that Christ earned for all men must be made available to a child throughout its education; and the educator, whether it be the parent in the home or the teacher in the school, must be aware of the effect of original sin on the child in the form of tendencies to evil that can be offset only by the grace of Christ. There are many forms and systems

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of education in the world today that ignore revelation and concentrate on purely natural truths; that deny any such things as supernatural realities as affecting a child; that take no account of, if they do not actually deny, the effects of original sin on a child. No Catholic parent is worthy of the name if he deliberately and without grave reason and serious precautions subjects his child to such a system of education. For him, revelation, the supernatural and original sin must be taken for granted and made into practical principles by anyone who would be given authority to teach his child.

These principles lead to inescapable conclusions for Catholic parents. But Pope Pius XI does not take the chance that all Catholic parents will draw the right conclusions by themselves. He expresses the conclusions in words. And here he is not speaking in a merely advisory capacity, nor in vague general terms. He states clearly that "every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound." He translates this into specific obligations for Catholic parents. "The wisdom of the Church in this matter is expressed with precision and clearness in the Codex of Canon Law, canon 1113; 'Parents are under a grave obligation to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being.'" And lest any parent should think that they themselves can take care of the religious and moral training of their children, while needlessly entrusting them to secular schools for the rest of their education, he adds these words: "We renew and confirm the declaration of Pius IX and Leo XIII, as well as the Sacred Canons, in which the frequenting of non-Catholic schools, whether neutral or mixed, those namely which are

open to Catholics and non-Catholics alike, is forbidden for Catholic children, and can be at most tolerated, on the approval of the Ordinary (bishop) alone, under determined circumstances of place and time, and with special precautions." This quotation, and the canon law of the universal Church to which it refers, answers once and for all the argument of those parents who say: "I know that I have an obligation to bring up my child as a Christian and a Catholic; but I can do that myself while sending the child to a neutral or public or interdenominational school." No such distinction can be made by parents to whom a Catholic school is available, and who do not have the permission of their bishop to send their child elsewhere. The Pope, as Vicar of Christ, has clearly laid down the law in this matter.

Besides outlining the general obligation of parents with regard to education, Pope Pius XI refers to two specific topics that arise frequently in educational circles and amongst parents today. The first is that of sex-instruction, and the second is that of co-education. All parents should recognize both the wisdom and the authority of the Pope's remarks on these topics. He forthrightly condemns "indiscriminate public and early sex-education for children" as based on "ignorance of the inborn weakness of human nature" and "of the experience of facts from which it is clear that, particularly in young people, evil practices are the effect not so much of weakness of intellect as of weakness of a will exposed to dangerous occasions and unsupported by means of grace." He reiterates the age-old Catholic doctrine that sex-instruction should be given individually to a child, according to its needs at a given age, by such as parents, confessors and spiritual guides. With regard to co-education, the Pope states that the high favor in which it has come to be held is a result of naturalism, and that, particularly in the most delicate and decisive period of adolescence (teen-agers), separate schools

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for boys and girls are the ideal. This word of the Vicar of Christ may and should solve the problem of many sincere Catholic parents who wonder whether they should send their children, after the completion of grade school, to a co-educational high school or not. Not all, it is true, are in a position to make a choice; but those who can should be mindful of the words of Pope Pius XI.

With all the emphasis Pope Pius XI places on the necessity of Catholic schooling, he does not neglect to state that the most important part of the education of a child must be done in the home. The parents are the first teachers and the most important teachers of a child. Sometimes Catholics are heard to object to the law that Catholic parents are bound, when it is possible, to send their children to a Catholic school, on the ground that they have seen products of Catholic schools that are a scandal to the faith and a burden to society. In almost every such case, the blame be-

longs not to the school, but to the parents and the home. Everything a Catholic school teaches to help a child achieve its supernatural destiny, to help it overcome the effects of original sin, to make active and fruitful the grace of Christ, can be nullified by the failure to teach and inspire, by the constant bad example, by the unchristian behavior, of the child's parents. Some children who labor under these handicaps are transformed by Catholic schooling into good Christians and good citizens; but many are not. It is foolish to say that these latter would have been better off in a public school; it is only right to say that wherever or however they were schooled, they suffered ruin as a result of the neglect and sins of their parents. Let every Catholic parent note this: The Catholic schooling of their children is important, and they are bound under pain of sin to give it to their children if they can; but they as parents are even more important to the right upbringing of their children.

Religion and Safe Driving

Whatever we do, we can do much better if we offer it as a service to God and if we will seek His help in the doing of it. This applies to automobile driving as well as every other activity that enters into our lives. When Our Lord said: "Without me you can do nothing," He meant it to apply even to the extremely modern problem of safe driving. Many persons would consider it utterly foolish to assert that training and practice in religion has anything to do with safe driving habits. But a hard-headed, worldly-minded corporation like the Greyhound Bus Co., doesn't think so. They see a very definite link between the two, and they have impressive figures to prove that they are right.

Some time ago the Greyhound people, like all sensible people, became concerned with the high rate of traffic accidents and fatalities. Since their buses and their drivers contribute greatly to the nation's road mileage they felt the need of doing something about it. They started a careful screening of driver applications, and devised a safety questionnaire to which they subjected all applicants. One of the questions on the list is: "Have you been a regular attendant at Sunday school?"

Those who have received religious training, the bus company concluded, have been taught respect for authority and for law. Such training influences the individual to a much healthier, safer attitude and response to safety laws and traffic regulations. The religious-minded individual is, *or ought to be*, a safe driver. By the use of this questionnaire, the company has secured drivers who have greatly increased the number of accident-free passenger miles.



Catholic Anecdotes

The Future in the Present

St. Brigid, even when Abbess of Kildare, used often to tend the flocks of sheep on the Curragh, which was also used as a training ground for sports.

One day she saw a lad training there for a race. His name was Nennidh.

"Where are you running so fast?" she said.

"I'm in a hurry to get to the Kingdom of Heaven!" he answered impatiently seeing that she was a nun.

"He is happy who makes that journey. Pray for me that I, too, may reach that blissful kingdom."

Nennidh felt ashamed that he had been disrespectful.

"Perhaps I shall miss the way somehow myself; you must pray for me, please!"

"I will," said Brigid. Then God let her see a little into the future.

"Don't be afraid, Nennidh. I can see you are going to be a priest, and some day before I die, your hand will give me the Holy Viaticum."

After that she always prayed for Nennidh, and he remembered her kindness and her strange words about the future. Before long he began to study, became a priest and went to Britain for years as a missionary.

When St. Brigid was near her death, as she had foretold, Nennidh came back from his travels and was in time to give her Holy Viaticum.

Substitute Hands

After the cessation of hostilities of World War II, a group of American GIs were quartered in a bombed-out

German village, as related by Robert F. Smith. The soldiers soon began helping the villagers clear away the rubble and repair the shattered homes. The biggest job was the ruined church.

Very slowly they patched up the fallen roof and the crumbling walls. Finally they began to rebuild the statue of Christ, putting together the shattered fragments.

They did a wonderful job. The statue looked like new when they placed it upon its pedestal. Just one thing marred its beauty; the statue had no hands.

Unable to find the marble hands, the GIs wrote this line at the foot of the handless Christ:

"I have no other hands than yours."

Lasting Refreshment

The last few minutes of the life of St. Camillus were filled with suffering and pain. On his death bed, he was approached by the infirmarian, who suggested something to drink to ease the agony of the dying man. St. Camillus replied:

"Wait another quarter of an hour and I will be refreshed."

Marian Greeting

The following effective method of commemorating 1954 as the Marian Year is being used by the tots of the elementary schools on Samar Island in the Philippines. Ever since December 8, 1953, when you walk the streets of Calbayog, the youngsters greet you with "Hail Mary!" instead of the customary "Good morning" or "Good evening."

Pointed Paragraphs



Yellow Journalism Returns

Yellow journalism is a phrase standing for that method of purveying news which plays up and overemphasizes the sensational, the sexy, and the sadistic aspects of life.

There was an era when such reporting was much more common than it is now. There are, of course, even in our day, the tabloids published in the larger cities, which try to extract every drop of sensationalism out of some wealthy playboy's latest adultery and divorce. But, taking them by and large, we had begun to think that most newspapers had acquired a sense of responsibility towards their readers.

We use the past tense advisedly, because the fact seems increasingly in doubt.

The Chicago *New World*, an energetic and lively Catholic weekly, in its issue of June 18 raised this same issue under the heading: "What has happened to the moral sense of our daily papers?" The writer was concerned with a specific instance of irresponsibility, i.e., the type of advertising being carried in the Chicago daily papers, on behalf of a current movie called *Indiscretions of an American Wife*.

Ironically enough, this movie was classified A-2, unobjectionable for adults, by the Legion of Decency. So it clearly was not the movie itself which afforded a reason for complaint.

The point at issue was the advertis-

ing copy used to exploit the film.

Whoever drew up this copy quite apparently was determined to sell it solely on the basis of its being "sensational." The *New World* gives specific examples of the advertisements which appeared in all the Chicago dailies. Playing up the angle of sex to the hilt and beyond, these ads clearly gave point to the question asked at the head of the editorial: "What has happened to the moral sense of our daily papers?"

Anyone who scans through the papers can testify that Chicago is not the only city where such instances occur. It should be understood that we refer here not to legitimate publicity for the movies; we refer to the publicity-peddlers who seem to be so soaked and sodden with sex that even good movies are besmirched by them in their advertising. To exhibit extremely sexy ads as a come-on for what might well be a good and wholesome movie is a distortion and an untruth.

That there are some who will be attracted to movies only on that basis, we do not doubt. But we think the movie people are sorely misjudging their public in increasingly countenancing this type of advertising. And we think the papers which admit it to their columns show a decided lack of social and community responsibility. We suggest if this sort of thing happens in your town, you let the editor know how you feel about it in no uncertain terms.

Our Learned Scientists

Recently a poll was taken of American scientists. From this poll it was learned that of all the scientists in the country under 40 years of age, some 107 might be considered truly brilliant. None of these "brilliant" young men received their education in Catholic

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secondary school. About 5% of them were Catholic. All the Catholics, according to the report, have given up their faith. At the moment they claim no religious affiliation.

It is to be questioned whether a scientist can be considered "brilliant" who finds religious affiliation superfluous, and to whom God is either non-existent or little more than a vague, shadowy power behind the phenomena of nature. Brilliance presupposes at least a minimum of logic.

Yet, where is the logic in the man who can look at the stars, the flowers, indeed at any or all the wonders of the universe and say that a personal intelligence had nothing to do either with their creation or their preservation?

And where is the logic in a man who, believing in a personal God, and having been taught the revelation of that God, now believes that revelation means nothing, that that God spoke (apparently) for the sake of speaking and that was all, and that God's words have no bearing on the thoughts and actions of man, even though man is the creature and God is the Creator.

One wonders who made the final decision as to who was a "brilliant" scientist and who was not. And one wonders just what the arbiter's criterion of brilliance was.

In the history of science many of the greatest scientists were men of tremendous faith and fervor. Their faith and their fervor helped them in their scientific investigations. A doubt is cast upon the validity of a man's investigations if he cannot investigate far enough to find God, and if, having found God, he cannot discover what God said even though God spent thirty-three years on earth as man and did a tremendous lot of talking during those thirty-three years.

It does not seem as though we

should take too seriously the scientific findings of the ex-Catholic 5% of the 107 young scientists. If they are as sloppy in their handling of the natural as they are in their handling of the supernatural, their conclusions will be the result of chance rather than the result of "brilliance."

The Ambition of the Saints

In reading the life of Pius X, the recently canonized pope, one is struck by the amazing lack of ambition for power and fame that characterized the holy man. He would have been content to remain all his life an assistant priest in the little country parish where he was first assigned. His only ambition was to be poor and unknown amongst the poor and unknown. He had no desire for high office.

He was made bishop, and then archbishop by his superiors, and finally was elected Pope by the college of Cardinals, each time in spite of strong protestations that he was not interested in honors, even the honors that came from the Church. He did everything in his power to avoid having to don the purple and fine linen. When escape from high position was impossible, he accepted only because he was *drafted*, and that in the strict sense of the word.

It is quite different in the United States where the democratic form of government makes it possible for anyone to run for office who so desires and who can secure the proper backing. It is different in this that there seems to be no lack of ambition on the part of most of the people who seek office.

These people must want the office they are running for very badly. Not only do they let it be known far and wide that they would like to be president or senator or governor, but they almost kill themselves in trying to attain the goal of their desire. They travel

the country for weeks telling the people how fit they are for the job. They give up their meals, their sleep, their recreation, only that someday they may hold the sceptre of power in their hands.

Some of them even go further than this. They blast away at the reputation of their opponent. They drag up all the dirt that they can find, even though much of it may be manufactured dirt, or dirt that is no more than dust. They seem willing to barter their souls for the honor of holding office.

It goes without saying that one who is too anxious to obtain power is not one who will wield power well. It also goes without saying that good candidates for important positions can be found without potential candidates having to push themselves forward and sell their own wares lest they be forgotten by the people.

Pius X was one of the greatest Popes who ever sat on the throne of Peter. He was found out without his trying to be found out. Because the power given to him was based on humility, that power was always well exercised.

Americans seeking office might tear a leaf from the book of Pius X. Better government might result.

Life in Miami

A *Liguorian* correspondent, from Miami, Florida, sends us a clipping from the *Miami Herald* which strikes us as being of more than passing significance. The clipping records the Miami vital statistics for May third in so far as they touch upon marriage and divorce. We added up the long lists of names, and here is the box score:

Applications to wed — 54

Divorce petitions — 85

Divorce decrees — 77

These figures do not of course reflect the national average of divorces as compared to marriages; if they did, the nation would be in mighty bad shape. The figures rather indicate that Miami must be quite a mecca for divorce seekers. Presumably the celebrated Miami beach lends itself to meditation on the mental cruelty of ones erstwhile wedded partner.

Two observations, however, seem to us to be called for.

First, there is reflected in these statistics an unhappiness, a spirit of unrest, an atmosphere of bickering and quarrels which ill accords with the chamber of commerce picture of Miami as being a place of unalloyed gladness and joy and festivity. Whatever might be said in justification of a husband and wife separating from each other in this or that individual case, the break-up of a marriage remains a sad thing and an ugly thing. What a strange and ironic fact that this sadness and ugliness should appear so luridly against the background of joy and beauty which is supposed to be the essence of Miami.

The other reflection which occurs to us in connection with these figures is far more solemn and sobering. Our reflection might be put in the form of a question.

What does God think of all this?

God it is, after all, who made the laws governing marriage.

"What God has joined together," He said, "let no man put asunder."

"If any man put away his wife," Christ added, "and marry another, he commits adultery. And he that marries her that has been put away commits adultery."

We ask again:

What does God think of the Miami vital statistics?



Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by John Schaefer

THE PRACTICE OF THE LOVE OF JESUS CHRIST

CHAPTER I

CHARITY IS PATIENT

This earth is the place for meriting, and therefore it is a place of suffering. Our true country, where God has prepared for us everlasting peace, is paradise. We have but a short time to stay in this world, but in this short time we shall have many hardships to undergo. We must suffer and all must suffer. Be he just or be he sinner, each one must carry his cross. He who carries it with patience will be saved; he who carries it with impatience will be lost. St. Augustine remarks that the same miseries send some to paradise and others to hell. "One and the same blow lifts the good to glory and reduces the bad to ashes." The same saint observes that by the test of suffering the chaff in the Church of God is distinguished from the wheat: he who humbles himself under sufferings and is resigned to the will of God is wheat for paradise; he who grows proud is enraged and forsakes God, is chaff for hell.

If we would enjoy the happy sentence of the predestined on the day when the cause of our salvation shall be decided, our life must be found conformable to that of Jesus Christ. This was the purpose for which the Eternal Word descended upon earth, to teach us, by His example, to carry with patience the cross which God sends us. "Christ suffered for us, leaving you an example, that you should

follow His steps." 1 Pet. 2:21. Jesus Christ, therefore, suffered purposely to encourage us to suffer. And, O God, what a life was that of Jesus Christ! A life of ignominy and pain. A man held in contempt, and treated as the lowest, the vilest among men, a man of sorrows. Yes, the life of Jesus Christ was made up of hardships and afflictions.

Now, in the same manner as God has treated His beloved Son, so does He treat everyone whom He loves, and whom He receives for His son. For this reason He one day said to St. Teresa: "Know that the souls dearest to My Father are those who are afflicted with the greatest sufferings." The saint, therefore, said of all her troubles that she would not exchange them for all the treasures in the world. She appeared after her death to a soul, and revealed to her that she enjoyed an immense reward in heaven, not so much for her good works, as for the sufferings which she had cheerfully borne in this life for the love of God; and that if she could possibly entertain a wish to return to earth, the only reason would be that she might suffer still more for God.

He who loves God in suffering earns a double reward in paradise. St. Vincent de Paul said that it was a great misfortune to be free from suffering

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in this life. And he added that a congregation or an individual who does not suffer, and is applauded by all the world is not far from a fall. It was on this account that St. Francis of Assisi, on the day that he had suffered nothing for God, became afraid that God had forgotten him. St. John Chrysostom adds his confirmation to this, stating that when God endows a man with the grace of suffering, He gives him a greater grace than that of raising the dead to life. For in performing miracles man remains God's debtor, while in suffering God makes Himself the debtor of man. He adds that whoever endures something for God, even though he had no other gifts than the strength to suffer for the God Whom he loves, this would procure for him an immense reward. Therefore he considered St. Paul more blessed in being bound in chains for Jesus Christ, than in being rapt to the third heaven in ecstasy.

"But patience has a perfect work." (James 1:4) The meaning of this statement is that nothing is more pleasing to God than to see a soul suffering with patience all the crosses sent her by Him. The effect of love is to liken the lover to the person loved. St. Francis de Sales said: "All the wounds of Christ are so many mouths, which preach to us that we must suffer for Him. The science of the saints is to suffer constantly for Jesus, and in this way we shall soon become saints." A person who loves Jesus Christ is anxious to be treated like Jesus Christ, poor, persecuted and despised. St. John beheld all the saints clothed in white and with palms in their hands. The palm is the symbol of martyrs, and yet all the saints did not suffer martyrdom. Why, then, do all the saints bear palms in their hands? St. Gregory explains that all the saints have been

martyrs either of the sword or of patience.

The merit of a soul that loves Jesus Christ consists in loving and in suffering. This is what Our Lord said to St. Teresa: "Think you, my child, that merit consists in enjoyment? No, it consists in suffering and in loving. Behold My life, wholly embittered with afflictions. Look at My wounds: your torments will never compare with these. It is foolish to suppose that My Father favors with His friendship those who are strangers to suffering." One day Jesus Christ appeared to the blessed Baptista Varani, and told her of three special favors which He usually bestows on cherished souls: the first is, not to sin; the second, which is greater, to perform good works; the third, and the greatest of all, to suffer for His love. Hence, St. Teresa used to say that, whenever anyone does something for God, the Almighty repays him with some trial.

It would, indeed, be a great gain for us to endure all the torments of all the martyrs during our whole lives, just to enjoy one single moment of the bliss of paradise. With what readiness, then, should we embrace our crosses, when we know that the sufferings of this passing life will gain for us an everlasting happiness! St. Agapitus, though he was but a boy, when threatened by the tyrant with having his head covered with a red-hot helmet, replied: "What better fortune could possibly befall me, than to lose my head here, to have it crowned in heaven?"

But whoever desires the crown of paradise must combat and suffer. We cannot obtain a reward without merit, and no merit is to be had without patience. And the person who strives with the greatest patience shall have the greatest reward. Is it not, indeed, to be

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wondered at that when the temporal goods of this world are in question, people endeavor to procure as much as they can; but when it is a question of the goods of eternal life, they say: "It is enough if we get a little corner in heaven." This, however, is not the language of the saints. They are satisfied with anything whatever in this life. They even strip themselves of all earthly goods. But when eternal goods are concerned, they strive to obtain them in as large a measure as possible. May I ask — which of the two acts with more wisdom and prudence?

But even when we consider the present life, it is certain that he who suffers with most patience enjoys the greatest peace. St. Philip Neri used to say that in this world there is no purgatory: it is either all paradise or all hell. He who patiently supports trials enjoys a paradise; he who does not do so, suffers a hell. For peace can never be found by one who leads an irregular life, but only by him who lives in union with God and with His blessed will.

While in the Indies a certain missionary was one day standing to witness the execution of a criminal, when the condemned man called him to his side. "Father," he said, "I want you to know that I was once a member of your Order. While I observed the rules I led a very happy life. But when I began to relax in the strict observance of them, I immediately experienced pain in everything. So much so that I abandoned the religious life and gave myself up to vice. It has finally reduced me to this. I tell you this that my example may be a warning to others."

Let us be convinced, then, that in

this valley of tears, true peace of heart cannot be found, except by him who endures and lovingly embraces sufferings to please Almighty God. This is a consequence of that corruption in which we are placed through the infection of sin. The condition of the saints on earth is to suffer and to love; the condition of the saints in heaven is to enjoy and to love.

It is not merely by suffering, but by desiring to suffer for the love of Jesus Christ that a soul gives the surest signs of really loving Him. Alas, how ready are the greater number of men to take alarm at the bare mention of suffering. Nevertheless, there are many souls who find all their delight in suffering, and who would be frightened at the thought of passing their time on this earth without suffering. Jesus Christ advised: "Let him take up his cross and follow Me." But we must take it up and carry it, not by force and against our will, but with humility, patience and love.

How acceptable to God is he who humbly and patiently embraces the crosses which He sends him! St. Gertrude one day asked Our Lord what was the most acceptable thing she could offer Him: "My child," He replied, "you can do nothing more gratifying for Me than to submit patiently to all the tribulations that befall you." The Venerable Father John of Avila used to say: "One 'blessed be God' in contradictions is worth more than a thousand thanksgivings in prosperity." How little do men know of the inestimable value of afflictions endured for God!

Everything

The cross of Christ is the way to the wandering, the guide to heaven, the hope of those who suffer injury, the bridle of the rich, the army which opposes the proud, the death of a voluptuous life, a rudder to the seafaring, a haven to the shipwrecked, an asylum to all the world.

St. John Chrysostom



Conducted by Thomas Tobin

CATHOLIC AUTHOR OF THE MONTH

Rev. Gerald Ellard S.J. 1894-

LITURGIST

I. Life:

Gerald Ellard, the son of Hugh and Margaret Fitzgerald Ellard, was born in the small Wisconsin town of Commonwealth on October 8th, 1894. His boyhood days were spent in Ironwood, Michigan, and his high school days at Regis, in Denver. His degrees were obtained at several different universities: Bachelor of Arts and Master of Arts from Gonzaga, Master of Arts from St. Louis University, and Doctorate in philosophy from the University of Munich. Ellard entered the Society of Jesus in 1912 and was ordained to the priesthood in 1926. His teaching assignments have been at Regis High School, Denver, St. Louis University and St. Mary's College, Kansas. Father Ellard has been assistant professor of liturgy at St. Mary's College since 1932.

II. Writings:

Father Ellard has been one writer who has never deviated from his chosen field of the Liturgy of the Church. This interest in the Liturgy began in his school days when he served Mass and continued to increase in the course of his seminary days. Father Ellard spent the years, 1927 to 1931, in Europe in formal and informal study of the Liturgical Movement. His doctorate thesis at the University of Munich was on a historical point in the Liturgy of ordination to the priesthood. He attended liturgical retreats and conferences in Holland and Bel-

gium and since his return to the United States, he has lectured each year on the Liturgy at the Sodality Summer Schools of Catholic Action.

His superiors told him that he would be given a year to write of his experiences in Europe. But fortunately, Father Ellard has found time to keep writing books and magazine articles so that all can share in the wealth of his knowledge. He has been a contributor to the *Orate Fratres* (now called *Worship*) since its first publication in 1925. *The Mystical Body and the American Bishops* is an explanation of the Mystical Body as seen in the letters and sermons of the American Hierarchy; *Men at Work and Worship* is a practical survey of the Liturgical movement; *The Dialog Mass* explains the reasons for the lay participation in the Mass; *The Mass of the Future* and *Follow the Mass* are his two latest books with self-explanatory titles.

III. The Book:

One of Father Ellard's earliest books, *Christian Life and Worship*, published in 1933, is a classic of the Liturgical Movement in the United States. Originally intended as a text-book, it was so well received that a new revised edition for the general public was soon issued. *Christian Life and Worship* still remains as a full and plain explanation of our corporate activity in the Liturgy and especially the Mass.

SEPTEMBER BOOK REVIEWS

All reviewed books and other Catholic books may be obtained from your local store. If not there obtainable, write to Liguorian Pamphlet Office, Liguori, Mo., and order the books you want.

CROSS AND CROWN SERIES

Fruits of Contemplation. By Victorino Osende, O.P. Translated by a Dominican Nun. 338 pp. St. Louis, Mo.: B. Herder Co. \$4.75.

The Cross and the Christian. By Pius Raymond Regamey, O.P. Translated by Angeline Bouchard. 177 pp. St. Louis, Mo.: B. Herder Co. \$3.25.

The Dominican Fathers of the Province of St. Albert the Great are to be congratulated on the new *Cross and Crown Series*, a library of classical and modern spiritual works. The first two volumes before us should be good indications of the high standards set for future books of the series.

Fruits of Contemplation is a translation from the Spanish of a modern book by the noted theologian, Father Victorino Osende. A pupil of Arintero, the author stresses the fundamental unity of the spiritual life against those who place a division between the ascetical and mystical life. Father Osende is convinced that the mystical life is the normal development of the ascetical life. Despite this thesis the book is not a controversial book devoted to the defense of this proposition, but is a well rounded, positive presentation of the fundamental truths of the spiritual life. Religious and priests will derive great benefit from reading *Fruits of Contemplation*, and the interested layman will receive much profit from its pages.

American readers have had the opportunity to become acquainted with the author of the second book in the series, Father Pius Regamey, O.P., whose previous book, *Poverty*, has been translated into English. In his present work, *The Cross and the Christian* we come face to face with one of the great problems of life, the fact of suffering and sorrow. The treatment progresses from suffering to the cross, first of Christ

then of the Christian. The final three chapters are on the *Silence of God*, *Resignation* and *Is Joy Still Possible?* The chapter on the *Silence of God* is particularly well done. This is one of the best books published on the mystery of suffering, which can be understood only against the background of the cross of Christ.

NEW TESTAMENT

The New Testament. Translated by James A. Kleist, S.J. and Joseph L. Lilly, C.M. 690 pp. Milwaukee, Wis.: Bruce Publishing Co. \$5.00.

In recent years there have been many translations of the Sacred Scriptures into English. Most of the translations have been made from the Latin Vulgate edition, but the Holy Father has also called for renditions from the ancient Greek. Two eminent scholars, Father James A. Kleist, an expert in the ancient Greek language, and Father Joseph L. Lilly, a Scripture scholar, have translated the *New Testament* from the Greek. They have tried to be faithful to the original Greek and clear and modern in the English rendition.

The result of the labors of these two men is a very readable presentation of the text of *The New Testament*. The value of the book is increased by footnotes of commentary upon difficult passages in the text. Libraries should definitely have a copy of this work and the average layman will derive great profit from this smooth and clear translation.

FOR PRIESTS

His Heart in Our Work. Edited by Francis L. Filas, S.J. 192 pp. Milwaukee, Wis.: Bruce Publishing Co. \$3.75.

Alter Christus was a quarterly publication written as the bulletin of the League of Sacerdotal Sanctity and published between the years, 1937-1950. Many of the better contributions have been gathered into this

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present volume, *His Heart in Our Work*, by Father Francis L. Filas, S.J. The topics treated are grouped under eight headings: Apostolate, Blessed Virgin Mary, Holy Spirit, Liturgy, Prayer, Sacred Heart, St. Joseph and the Virtues. The twenty-four authors of the articles include such well known names as James J. Daly, Gerald Ellard, Gerald Kelly and Francis L. Filas, all priest members of the Society of Jesus. The busy priest will find *His Heart in Our Work* a handy companion to turn to for enlightenment and inspiration.

BIOGRAPHIES

A Rich Young Man. St. Anthony of Padua.

By John E. Beahn. 250 pp. Milwaukee, Wis.: Bruce Publishing Co. \$3.25.

The Story of Father Price. By John C. Murrett. 116 pp. New York, N. Y.: McMullen Books, Inc. \$1.50.

Therese of Lisieux. By Hans Urs Von Balthasar. Translated by Donald Nicholl. 288 pp. New York, N.Y.: Sheed and Ward. \$3.50.

Sophocles. By F. J. H. Letters. 310 pp. New York, N. Y.: Sheed and Ward. \$4.50.

To many Americans, St. Anthony is merely the Saint to call upon to help find lost things, but to Italians he is one of the great saints of their country, so great that legends have grown up around him. John E. Beahn, whose interest in St. Anthony dates from childhood, decided to write a life of the Saint when his army duties brought him to Italy. The result is a fictionalized biography that presents the details as well as the personality of *A Rich Young Man* who left all to follow Christ.

It is a truism to state that the foundation and growth of Maryknoll is one of the spiritual phenomena of America. One of the least known of the Maryknoll men is Father Thomas Frederick Price, co-founder of Maryknoll, who died soon after his arrival in China, as one of the first band of missionaries to leave Maryknoll. *The Story of Father Price* is a short sketch that will bring to readers the personality of this

zealous priest.

Father Hans Urs Von Balthasar, the eminent Swiss theologian, has given us a theological study of *Therese of Lisieux*. In this penetrating study of the person and mission of St. Therese she emerges as a much stronger person with a greater mission than is presented in most of the books about the Little Flower. The theology of the "little way" is thoroughly examined and developed. *Therese of Lisieux* is not an ordinary book about the Little Flower, but a solid doctrinal examination of her life and vocation that gives a new perspective to the Saint.

F. J. H. Letters, professor at New England University College, New South Wales, has added another biography of a prominent literary figure of antiquity to his previous biography of *Virgil*. *Sophocles* is a study of the man, his times and his plays. With his detailed knowledge of the life and times of *Sophocles*, Mr. Letters has written a book that will profit the scholar and instruct the ordinary reader.

A full length biography of

THE VENERABLE JOHN NEUMANN, C.S.S.R.

by Rev. Michael J. Curley, C.S.S.R., Ph.D., is now available. The subject of this biography was the fourth bishop of Philadelphia, serving that see from 1852 to 1860. The book has 547 pages, and is not only a full portrait of the saintly man, but a fascinating account of the troubled times through which the Catholic Church was passing a hundred years ago. It may be ordered from The Liguorian Pamphlet Office, Liguori, Missouri, for only \$3.25 per copy.



Lucid Intervals

Pat had just undergone a major operation and was slowly returning to consciousness in one of the big city hospitals. A block or so away, the band of St. Peter's parochial school was proceeding down the street with drums rolling and brasses blaring. As the mists cleared from Pat's brain and the sound of music floated in, he asked the nurse:

"What are those sweet sounds that I hear in the distance?"

"That," replied the nurse, "is St. Peter's band."

"Glory be to God," cried Pat. "I made it!"

The doctor didn't like to mention it, but finally cleared his throat in embarrassment, and then resolutely reminded his richest — and crankiest patient:

"I hate to bring this up, but that check you sent me came back."

"Exactly," said the patient grimly, "so did my arthritis."

Two patients were talking in the waiting room of a doctor's office.

"How are you?" said one to the other.

"So-so," came the reply. "I'm aching from neuritis."

"Glad to meet you," said the first patient. "I'm Smith from Saskatoon."

The pupils were studying the evolution of man, and a rather pedantic student who stuttered, had been asked to give his definition of a woman.

He cleared his throat and began very slowly and deliberately:

"A woman is, generally speaking, generally speaking . . ."

"Stop right there," said the professor. "You've said it very well."

A small girl was explaining to her brother that it was wrong to do manual work on Sunday.

"But what about policemen?" said the boy. "They have to work on Sunday. Don't they go to heaven?"

"Of course not," replied his sister. "They don't need policemen in heaven."

Husband and wife were talking about a certain young lady of their acquaintance.

"She thinks no man is good enough for her," said he.

"She may be right," said she.

"She may be left," said he.

I'm looking for a criminal lawyer. Have you one in this town?

We think so, but we haven't been able to prove it yet.

"Now I want Egbert to have a very thoroughly modern and up-to-date education," said his mother, "it must also include Latin."

"Yes, yes, of course," said the head of the school, "though Latin is, as you know, a dead language."

"All the better," said the proud mama, "Egbert's going to be an undertaker."

Very poor singer: "I am now going to sing 'On the Banks of Loch Lomond.'"

Voice from the audience: "Thank heaven. We thought you were going to sing here."

Careful Mistress: "Now be very careful when you dust in here. This precious table goes back to Louis the XIV."

New Maid: "That's nothing. My whole bedroom set goes back to Gimbels' the 15th."

Amongst Ourselves

We urge very seriously that all parents who have children taking up school work again this September read carefully both the "Sideglances" in this issue and the answer to a problem presented under the heading "Readers Retort." We have received so many letters from parents expressing doubt or disbelief concerning the traditional and binding obligations of Catholics on the matter of schooling their children that we have chosen to answer them all in the two articles above-mentioned. In them we do not rely on our own authority, or our own reasoning alone, but on clear statements of those who do have the authority to command all Catholics under pain of sin.

An important article in the October LIGUORIAN will answer another type of doubt that has recently been mentioned to us by quite a number of Catholics. These say: "We thought that the Catholic Church was always the same; that it never changed; that this was one of the proofs that it is the true Church. Then what about these recent startling changes that have been made in regard to fasting before Communion, evening Mass, etc?" The answer to the doubts and the questions will be given

in an article entitled, "What Laws Can the Church Change?" All Catholics, even such as have had no doubts, will profit by reviewing the different types of laws that are insisted on by the Catholic Church: those that she can never change, those that she could change but never will, and those that she can change according to changing circumstances and needs.

October is the second month of the year dedicated in a special way to Mary, the Mother of God. It is called the month of the rosary, which is Mary's prayer. Both Catholics and Protestants will be interested to read the article in the October LIGUORIAN entitled "Mary and the Protestants," presenting some of the magnificent tributes to Mary that have been made by Protestants. Catholics may derive some help for the proper recitation of their rosary from the article, "How to Say Your Rosary."

October is also called Mission Month, and as a help to the proper attitude toward the many mission appeals that are made in parish churches during the course of a year, and especially on Propagation of the Faith Sunday, an article will be presented under the title, "Are You Going to Heaven Alone?"

IT IS EASY . . .

to determine the date when your subscription to THE LIGUORIAN expires. Look at the address stencilled on the back cover of one of your copies. If the numbers at the end of the first line read "7-54," your subscription began with the 7th month of 1953, and the last issue you are entitled to receive is that of June, 1954.

It saves us time and money if you renew promptly, or before your subscription expires. Just cut the stencilled address from the back cover and send it in with renewal payment. Be sure, too, to cut this address from one of your copies and send it in when requesting a change of address. We are charged extra postage for every copy sent to a wrong address after you have moved.

The Importance of Principles

A principle is a truth that is eternal and unchanging, and at the same time obvious to anyone who understands the terms in which it is phrased.

A few interconnected principles are the following: "Truth is one." (Conversely: "Contradictory statements or beliefs cannot each be true.") "There can be only one true religion." (Conversely: "It is false to say that several or all religions are equally true or good.") "Truth in religion must be within the grasp of all human beings." (Conversely: "It is false to say that nobody can be or become certain of what is the truth in religion.")

All writing in *The Liguorian* is based on these principles and on others similar to and drawn from them. Nobody can find happiness or peace unless he starts with principles — such principles as those set down above. Nobody can know how to live successfully unless he conforms his life to such principles and all their practical consequences. *The Liguorian* conscientiously shows its readers how this is to be done. Read it thoughtfully for a while and you will acquire the habit of deciding all things by eternal principles and not by temporary expediency.

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